



Cook Islands Christian Church

Newsletter

51 October 2013

The "Mission House"
CICC Head Office, Takamoa, Rarotonga



+++++ **SPECIAL ASSEMBLY ISSUE** +++++

The 30th General Assembly of the CICC, 13-20 October 2013, Melbourne, Australia

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Recent CICC Assemblies have had a good mixture of fun and serious business. The atmosphere of the forthcoming one will no doubt be the same. Scenes from the well-organised 29th assembly held in Aitutaki, October 2011 – certainly a challenge for Melbourne.

Comments/queries/free electronic copy? → gensec@cicc.net.ck or ciccgs@oyster.net.ck

CICC NUTILETA 51

1. AKATOMO'ANGA

Kia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 51.

To tatou manako maata ei akaaravei ia tatou, koia oki te tuatua o te "takiruruanga ki te ngai okotai." Tena te akakiteanga a Luka i roto i te Angaanga 2.1, "*E kia tae rava atura ki te ra Penetekose, kua taki ruru marie akera ratou katoa ki te ngai okotai ma te inangaro okotai.*" Irinaki au e ko te vaerua maata teia o te au tavini o te Atua e pera te mata o te au Ekalesia tatakaiti i raro ake i te tamaruanga a te CICC, ia ratou e akateatea-mamao nei no te tere atu anga ki Melbourne, Australia, no te akakoroanga maata o te akonoanga CICC, te 30 uipaanga maata a te CICC tei akanooia no te epetoma 13 – 20 o teia marama Okotopa. I roto i teia tereanga e te uriurianga manako, okotai anake akakoroanga, koia oki ko te taokotaianga te manakao i te akarakara-anga i te au ngai e meitaki e, e puapingaia'i te tupuanga ruperupe o tana nei akonoanga, te akonoanga tei mouria mai e to tatou ui tupuna e tae mai kia tatou i teia ra, te akonoanga ta tatou e akaperepere nei i teia ra ma te irinaki maata o to tatou ngakau e ka maroiroi uatu rai te uki apopo i te utuutuanga i te reira e kitea aroaia mai ei tatou katoatoa i Ziona.

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC. Ko kotou kare i kite ana i te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoia nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, etc.) – te ka riro ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

Tetai akamaramaanga poto no runga i te tataanga o teia nutileta numero 51. Kua tukuia te reira ki vao i te epetoma mua o Okotopa, Varaire ra 4, kare i te openga o te marama mei tei matauia e, i te openga o te au 2 marama katoatoa e tukuia'i te nutileta ki te katoatoa. Ko te tumuanga i konei koia oki kua rapuia te reira kia oti e kia aere ki vao, i mua ake i te tuatau o te uipaanga maata i Melbourne, Australia, i te epetoma 13-20 o teia marama Okotopa. Te rua, i te mea oki e tei Australia te uipaanga maata i teia tuatau, kua manakoia ireira e, e mea manea kia kitea pu ua ia te kara o te Aussie i runga i te nutileta, no reira i maata'i te kara rengarenga e te matie ta kotou e kite ra, kia akaaite iatu ki te akaraanga o te au nutileta i topa. Te toru, e tataanga takake teia – i roto i te reo papaa, "special issue" – koia oki kua tataia aia ma te vai te manakonakoanga o te uipaanga maata o teia mataiti ki roto i te ngakau. E no teia manakonakoanga, kua manakoia ireira e kia rauka tetai atianga i te apai mai i te vaerua o te au uipaanga maata i topa.

Ko te mataara ireira no te akatupuanga i teia, koia oki te akarakaraanga i te tutu o te au uipaanga maata i topa tei rauka i te neneiia. Na teia au tutu ireira e akamata i teia nutileta, tena ka kite kotou i runga i nga kapi e 4 i muri ake i teia kapi. Akakoromaki mai, e 8 rai tutu uipaanga maata i rauka mai. Irinaki au e ka pumaana kotou i te kiteanga i te reira, penei e au metua/kopu tangata tetai pae no kotou. Kia akameitakiia te Atua no ratou tei mou mai i ta tatou nei akonoanga CICC i te au ra i topa, e kia maroiroi uatu rai tatou i teia ra e ratou apopo i te utuutuanga i te reira.

2. KO TEIA MEA E “UIPAANGA”

Ko teia mea me kore tuatua “uipaanga,” e rongu putuputu ana tatou i roto i to tatou oraanga, akamata mai mei to tato mapu anga. Me taikua teia tuatua, teia i raro nei te au manako ka rauka ia tatou i te anga:

- Putuputu – me putuputu roa te uipaanga, teia te kopekopeanga, “aue te iu, e uipaanga ua e uipaanga ua.”
- Ekoko – ka rauka katoa mai te manako ekoko e, eaa ra te ka uriuria i roto i te uipaanga, me kare oki te akakoroanga i akakiteia.
- Inangaro kia tae – te vai ra tetai au uipaanga ka inangaro rai taua kia tae no te mea e au tumu manako meitaki tetai tei anoano taua kia piri ki roto i te uriuria me kore tukuanga tika.
- Inangaro kia kite – i na kua akakiteia mai te akakoroanga o te uipaanga, kua tangi reka te reira ki te nga pukai taringa, e kua anoano kia tae kia kite e, eaa te taopengaanga.
- Ka aere akarongorongo – te vai ra tetai au uipaanga kare takiri e ko taua tetai i roto, no to taua reka (interest) ra i te tumu tapura, anoano atu ei ireira taua kia tae no te akarongo atu e, eaa te tumu manako ka uriuria e eaa tona taopengaanga.

E te vai atura te au manako ka rauka mai me tangi maina teia tuatua e “uipaanga.”

General Assembly - 1972



Back row, L-R: Rev. Samuela Samuela, Rev. Pittman, Rev. Teui Nimerota, Rev. Isaia Willie, Rev. Tekeu Uea, Rev. Matatia Taikakara

Middle row, L-R: Rev. Bill Marsters, Rev. Bealings, Rev. Taraariki Pitomaki, Rev. Ben Marsters, Rev. Teina Tuarau, Rev. Teinaki Solomona, Rev. Tekere Pereiti

Fron row, L-R: Rev. Pare Eli, Rev. Ta Samuela, Rev. Tupou Aporo, Rev. Mangaara Makiiti, Rev. Tariau Tapuni, Rev. Maraeara Tekii, Rev. Enuu Totini Photo duplicate from CICC Mission House Museum, Takamoa.

AITEANGA

Ka ui tatou e, eaa ra te aiteanga o teia tuatua “uipaanga.” I akapeea tona anauangaia mai? E reo aa teia? Te mea mua, kare te tuatua uipaanga i te mea ngata kia akamaramaia; e taokotaianga me kore putuputuanga ki te ngai okotai no tetai au tangata ara atu i te 1. Tera oki te aiteanga, ka rauka teia tuatua i te taangaanga i rotopu tetai nga tangata e 2, me kore 20, me kore 200, me kore 2,000 – tetai uatu numero maata atu i te 1. Kare oki e aiteanga me taangaanga tatou i teia tuatua ki tetai tangata okotai, kare oki ana tangata ke atu ka komakoma, mari ua koia uorai. No reira kare teia tuatua e tano kiaia, ka tano ra ki tetai uatu numero tangata tana ka aravei. E tuatua aa teia? Oroa atu rai e, e tuatuaia ana teia tuatua e te au pa enua katoatoa i roto i te

Kuki Airani, ngata atura ireira i te kite e no teia enua tika'i teia tuatua; me e reo Rarotonga, Mauke, Pukapuka, e te vai atura.

AKAAITEANGA BIBILIA

I te mea oki e, te putuputu nei te au Orometua e to ratou au mata ki te uipaanga maata i Melbourne, e mea manea ireira kia akarakara iatu tetai au akatauanga mei roto mai i te Bibilia no runga i teia tuatua "uipaanga," tei tuatua katoa te Bibilia e, "Ekalesia." Kua rauka mai teia akatauanga mei runga i te internet (akakoromaki mai, tei roro i te reo Papaa):

The purpose of this paper is to show that the early translators of the English Bible mistranslated the word "ekklesia" using the English word "church" instead of "assembly" or "congregation." This translation has helped promote the false doctrine of a universal church and a hierarchical authority over the local congregation. Showing how this translation has adversely affected the proper understanding of the biblical doctrine of the church will demonstrate the absolute necessity of translating the text literally and rejecting the influence of any particular church's theology. [Please note that the use of the word "church" does not mean that the Bible has an error. It is common knowledge that the Greek word from which it was translated is "ekklesia." Further the word "church" is used in modern English to denote a local congregation or assembly as well as buildings and denominations. The problem, as this article points out, is that word "ekklesia" would have been better translated "assembly" or "congregation" and in doing so the false teaching of a universal or invisible church would have been avoided. The reason for the article is to uphold the original meaning and use of the word as God intended.]

General Assembly

(year unknown, probably 1970s)



Some known personnel (not in order):

Kave Nia, Rev. Tupou Aporo, Rev. Poreti Samuel, Rev. Teariki Vaerua, Tangata Simiona, Rev. Taraariki Pitomaki, Rev. Bill Marsters, Ave Ivaiti, Tunui Tereu, Kapi Kapi, Tetauru Jim, Matapo Matapo, Rev. Matatia Taikakara, Aitauru Rairi, Rev. Aue Ngaau, Danny Piho, Robert Sadaraka, Rev. Teui Nimerota, Rev. Toka Tarapu, Rev. Tekeu Uea, Rev. Isaia Willie, Rev. Uzia Taruia, Rev. Teina Tuarau, Glassie Strickland, Rev. Teuatakiri Pittman, Tihau Piho, Zephania Puroku, Rev. Mangaara Makiiti, Rev. Pare Eli, Ben Marsters

Photo duplicate from CICC Mission House Museum, Takamoa.

The English word "church" has various meanings. Webster gives the following definitions for the word church.

- 1. a building for public Christian worship. 2. a religious service in such a building. 3. (sometimes cap.) a. the world body of Christian believers; Christendom. b. any major division of his body; a Christian denomination. 4. a Christian congregation. 5. organized religion as distinguished from the state. 6. (cap)*

a. The Christian before the reformation. b. the Roman Catholic Church. 7. the profession of an ecclesiastic -V.C. 8. to perform a church service of thanksgiving for (a woman after child birth).

Today the word church has a wide variety of meanings from referring to a building to performing a religion service. Although we need to understand the modern use of the word it is of little significance in understanding the use of the word the New Testament. It is essential that we understand its original meaning as it was used in New Testament times. In order to establish a New Testament church we must first know what the word "church" means in Scripture.

In our English Bible the Greek word, "ekklesia" is translated in most places "church." The word "ekklesia" is found in one hundred and fifteen places in the New Testament. It is translated in English one hundred and thirteen times "church" and the remaining times it is translated "assembly." In classical Greek the word "ekklesia" meant "an assembly of citizens summoned by the crier, the legislative assembly." The word as used in the New Testament is taken from the root of this word, which simply means to "call out." In New Testament times the word was exclusively used to represent a group of people assembled together for a particular cause or purpose. It was never used exclusively to refer to a religious meeting or group.

General Assembly

(year unknown, probably 1970s)



Some known personnel (not in order):

CICC General Assembly (year and photographer unknown). Some visible faces include: Bill Marsters, Matapo Matapo, Kave Nia, Tangata Simiona, Ngatangata Rairi, Vainerere Tangatapoto, Taraariki Pitomaki, Tekere Pereeti, Isaia Willie, Samuel Poreti.

Photo duplicate from CICC Mission House Museum, Takamoa.

An examination of the Greek word "ekklesia" reveals that the word is properly translated into English as the "assembly" or "congregation." It is used to refer to a group of persons that are organized together for a common purpose and who meet together. Brown states the word was used as early as the 5th Century B.C.:

I. (a) *ekklesia*, derived via *ek-kaleo*, which was used for the summons to the army to assemble, from *kaleo*, to call (-- Call). It is attested from Eur. and Hdt. onwards (5th cent. B.C.), and denotes in the usage of antiquity the popular assembly of the competent full citizens of the polis, city. It reached its greatest importance in the 5th cent, and met at regular intervals (in Athens about 30--40 times a year,

elsewhere less frequently) and also in cases of urgency as an extra-ordinary ekklesia. Its sphere of competence included decisions on suggested changes in the law (which could only be effected by the council of the 400), on appointments to official positions and -- at least in its heyday -- on every important question of internal and external policy (contracts, treaties, war and peace, finance). To these was added in special cases (e.g. treason) the task of sitting in judgment, which as a rule fell to regular courts.

It should be noted that the word "ekklesia" was used to denote the meeting together of a special assembly. Brown further defines the word as to its political characteristics: Thus ekklesia, centuries before the translation of the OT and the time of the NT, was clearly characterized as a political phenomenon, repeated according to certain rules and within a certain framework. It was the assembly of full citizens, functionally rooted in the constitution of the democracy, an assembly in which fundamental political and judicial decisions were taken.

(Source: *The Translation of the Greek Word "Ekklesia" as "church" in the English Bible and its Ramifications*, by Cooper P. Abrams, III, extracted from Google)

General Assembly - 1997

27 July – 3 August, Rarotonga



Photo duplicate from CICC Mission House Museum, Takamoa.

KO TE UIPAANGA MAATA

I na, ko tena ireira tetai manga akamaramaanga no runga i te tuatua "uipaanga" tei akataka katoa mai te Bibilia e, e pirianga manea tona ki te tuatua "Ekalesia;" "assembly" e te "congregation" tetai nga tuatua e taiku iara i roto i te atikara Papaa i runga nei. I roto ireira i teia akatakaanga i runga nei, ka rauka ia tatou i te tuatua e, ko te Uipaanga Maata, e taokotaianga te reira no te iti tangata o te Atua tei takiruru ki te ngai okotai ma te inangaro okotai no te uriuri atu i tetai au manako te ka riro i te akameitaki i te akateretereanga o te Ekalesia tapu a te Atua i raro ake i te tamaruanga a te CICC.

TE AU MEA E URIURIIA ANA I ROTO I TE UIPAANGA MAATA

Ko te au mea e uriurii ana i roto i te au Uipaanga Maata i topa – taku i piri atuna ki roto – ko teia ia i raro nei:

Ripoti a te aronga mou taoanga. Ko ratou teia tei ikiia e te Uipaanga Maata ki runga i te au taoanga tukeke e te au tuanga tei orongaia ki roto i to ratou rima. I roto ireira i te uipaanga maata, ripoti mai ei ratou i ta ratou angaanga i rave mei te tuatau o te Uipaanga Maata i topa e tae ua mai ki teia ra; tei oti i te rave, tei kore i oti, eaa te au tumuanga, te au tai'i, e pera me e au tamanakoanga tana ei akarakaraanga na te uipaanga. Teia i raro nei te au tangata ka tuku ripoti ki teia Uipaanga Maata ka raveia ki Melbourne:

- President
- General Secretary
- General Treasurer
- CICC Rarotonga Council
- Legal Adviser
- Representative, Southern Islands
- Representative, Northern Islands
- Principal, Takamoa Theological College
- Representative, Overseas branches
- CICC NZ Council
- CICC A Council
- CICC Vainetini
- Director of Social Welfare
- Director of Evangelism
- Director of Publication
- Director of Youth
- Director, Bicentennial Celebrations Unit

General Assembly

(year unknown, probably early 2000s)



In front of Titikaveka CICC Hall and Manse (opening & closing were held at Avarua Ekalesia)

Photo duplicate from CICC Mission House Museum, Takamoa.

Tamanakoanga akatukeanga i te ture tumu (amendments to the CICC constitution). Ko te tataanga ture tumu mua a te CICC, kua akamanaia ki roto i te Paramani o te Kuki Airani i te mataiti 1968. I te mataiti 2003 kua akaouia e kua akamana katoaia ki roto i te Paramani. Ko te akanoonoanga no teia tumu manako, teia ia i raro nei:

- E 6 marama i mua ake i tetai Uipaanga Maata, ka anoanoia te au tamanakoanga akatukeanga i te ture tumu kia tukuia ki te au Ekalesia katoatoa. Tera ireira te aiteanga, ka anoanoia te au tamanakoanga katoatoa kia tukuia mai ki Takamoa na mua i mua ake i teia akakotianga tuatau 6 marama, kia akaraia e te kumiti akaaere, i mua ake ka tukuia'i ki te au Ekalesia katoatoa.
- I roto ireira i te Uipaanga Maata, akatinamouia'i e, me ka arikiia e te maataanga, me kare. Me arikiia, ka mana te reira akatukeanga i roto i te uipaanga maata i muri ake, mari ua me e akanoonoonga tetai kia viviki te reira tukuanga tika i te arikiia.

Tetai uatu tamanakoanga keke ki te uipaanga maata (remits). Ko tetai uatu tamanakoanga teia takake mei te tamanakoanga akatukeanga i te ture tumu mei tei akamaramaia i runga nei. I roto i te akanoonoonga no teia mataiti, kua anoanoia te au tamanakoanga katoatoa kia pou mai ki Takamoa nei i roto ia Tiunu i teia mataiti. Kua akarakara te kumiti e kua tuku iatu ki roto i te au Ekalesia katoatoa i roto ia Tiurai.

Akapapaanga moni (budget). Ko teia tetai tumu manako maata e uriurii ana i roto i te uipaanga maata. I konei, ka akataka mai te ripoti i te akapouanga moni a te akonoanga CICC no nga mataiti e 2 i topa, e pera te akapapaanga moni no nga mataiti e 2 ki mua.

27th General Assembly - 2007

22 – 29 July, Rarotonga



In front of Nikao CICC (opening & closing were held at Avarua Ekalesia)

Photo from the collection of N. Mataio, taken by John Akavi, duplicate available in the CICC Mission House Museum, Takamoa.

Porokaramu no te tauanga Orometua. E raveia ana teia i te au 4 mataiti katoatoa. Na te kumiti akaaere e akanoo i te porokaramu, na te Uipaanga Maata ra e akatinamou i te reira. Me e tauanga tetai, na te Uipaanga Maata katoa te reira e tau.

Akaouanga i te aronga mou taoanga. E raveia ana teia i te au 4 mataiti katoatoa, auraka ra i te mataiti o te tauanga Orometua. Tera ireira te aiteanga, i te au rua mataiti katoatoa me raveia te Uipaanga Maata, e tauanga Orometua tetai me kore e akaouanga taoanga tetai. I roto i teia uipaanga maata te ka raveia ki Melbourne, e uipaanga akaou taoanga katoa te reira. Ko te au taoanga e akaouia ana na roto i te ikianga, koia oki te au taoanga katoatoa i runga i te kumiti akaaere (e 10 i te katoatoa) e pera te au programme directors (e 5 i te katoatoa). E raveia ana te akaouanga i te au taoanga i te ra openga o te uipaanga, ko te tumu manako openga te reira i mua ake ka topiri ei te uipaanga. Ko te aronga mou taoanga ou, ka raveia to ratou akatapuanga i te Sabati o te topirianga o te uipaanga. I teia taime, kare e akakotingaanga tuatau no te aronga mou taoanga. Kua mou ana tetai pae ara atu i te 20 mataiti, kua mou ana tetai pae e 4 mataiti.

Tetai atu au tumu manako keke ta te uipaanga i anoano kia uriurii. I konei, ka tau katoa ia tatou i te tuatua e, e atiangā teia no te au manako keke. E tikaanga no te kaingakai akaaere uipaanga e pera te au mata i roto i te uipaanga i te tuku manako keke, tei runga ra i te katoatoa i te ariki i te au manako te ka tukuia.

Tuatua a te au akonoanga e pirianga to ratou ki te CICC. I teia ra, e 5 au taokotaianga Evangelia e pirianga to ratou kia tatou te CICC (partner churches). Teia ratou i raro nei:

1. Etaretia Porotetani Maohi i Tahiti – ko te akonoanga teia aiteite kia tatou i te tuatau mua, koia te LMS
2. Uniting Church of Australia
3. Presbyterian Church of New Zealand
4. Congregational Union of New Zealand
5. Pacific Conference of Churches

28th General Assembly - 2009

19 – 26 April, Rarotonga



In front of Arurangi CICC Hall and Manse (opening & closing were held at Nikao Ekalesia)

Photo from the collection of N. Mataio, taken by John Akavi, duplicate available in the CICC Mission House Museum, Takamoa.

E mata to teia au taokotaianga i runga nei te ka tae ki te Uipaanga Maata i Melbourne. E atiangā tetai vaiata atu ki te taopengaanga o te uipaanga, e orongaia ana kia ratou kia komakoma mai ki te Uipaanga Maata. E pera katoa ana oki te akanoonoanga me mataia tatou te CICC ki ta ratou Uipaanga Maata, e oronga katoaia maina tetai tuatau no to tatou mata kia tuatua ki roto i ta ratou Uipaanga Maata.

KOAI MA TE AERE ANA KI TE UIPAANGA MAATA

Te akanoonoanga i mua ana: I te tuatau mua, ko te au Orometua ua te aere ana ki te Uipaanga Maata. I muri mai, kua aru atu tetai mata o te Ekalesia. I muri mai, kua ariki katoaia te akarakara (observers) kia aru i te Orometua e te mata o te Ekalesia. Ko te akakoroanga koia oki ka riro te observer ei mono atu i te mata me akangaroi mai te mata mei runga i te reira turanga. Kia tae mai ki nga uipaanga i topa ake nei, kua kake maata te numero o ratou e aere ana ki te uipaanga, tetai tumuanga no te au Ekalesia ou tei akatupuia, e tetai atu au tumuanga. I na i roto ireira i te Uipaanga Maata o te mataiti 2009 tei raveia ki Rarotonga nei, kua manako te Rarotonga Konitara Ekalesia kia akangaroi ua ana te au observers i te aere mai no te mea kua

maata roa oki te numero e kua riro ei ngata ki nga Ekalesia i Rarotonga nei no te utuutuanga. Kua pera katoa te turanga i te raveiaanga te Uipaanga Maata ki Aitutaki i te mataiti 2011. Kare i arai takiriia te au akarakara kia aere ki te uipaanga, kua akangaroi uaia ra ratou no tetai tuatau akakotingakoreia.

Te akanoonoanga no Melbourne: I roto i te pepa “Background Information for Participants to the 30th General Assembly of the CICC” tei tukuia ki te katoatoa i roto ia Noema 2012, kapi 9, kua akatakaia ratou ka aere ki te uipaanga mei teia i raro nei:

- Ekalesia Avarua e Arorangi: Orometua, 3 mata i te Ekalesia okotai
- Ekalesia Nikao, Titikaveka, Ngatangia, Matavera, Orometua, 2 mata i te Ekalesia okotai
- Te katoaanga o te au Ekalesia CICC: Orometua, 1 mata i te Ekalesia okotai
- Akarakara (observers): mei roto ua mai i nga Ekalesia i Melbourne, e 2 i te Ekalesia okotai. Akakoromaki mai, kare e akarakara mei roto mai i te au Ekalesia i vao ake ia Melbourne
- Au Orometua akatainuia i raro ake i te CICC e kare i rauka ake ta ratou Ekalesia
- Au apianga mei Takamoa tei oti ta ratou api, kare ra i akatainuia ake
- Au Orometua Akangaroi
- Akonoanga e pirianga tona ki te CICC: 1 mata i te akonoanga

29th General Assembly - 2011

23 – 30 October, Aitutaki



In front of Arutanga CICC and Hall (opening & closing were also held here)

Photo from the collection of N. Mataio, taken by Tereapii Pita, duplicate available in the CICC Mission House Museum, Takamoa.

No tetai au tumuanga e te akakoroanga, e anoano katoa ana te kumiti akaaere kia tae mai tetai au tangata kare i roto i te akapapaanga i runga nei, ki te uipaanga. Penei no to ratou turanga puapii (resource persons), penei e tuanga me kore taleni ta ratou ka rauka kia taangangaia, e te vai atura. Kare ra teia e rave putuputuia ana.

POPANI

I na, ko tena ireira e te au taeake ma te au tuaine tetai akamaramaanga no runga i te vaerua o te uipaanga, te au me e uriuria ana i roto i te Uipaanga Maata, e pera te akatakaanga o ratou e aere ana ki te uipaanga. Irinaki au e kua puapingaia teia manga akamaramaanga i oronga iatu. Kia orana e kia manuia.

Tataia e Nga Mataio, CICC General Secretary

3. RIPOTI NO TE WCC UIPAANGA I AKARANA



ripoti poto teia no toku tere ki Akarana, NZ, no te akakoroanga teateamamao no te Uipaanga Maata a te WCC ki Busan, Korea, 29 October – 9 November 2013.

Travel

Kua akaruke atu au i te popongi Tapati ra 25 o Aukute e kua oki mai i te popongi Paraparau ra 29 o Aukute 2013. Popongi Manakai tikai au i rere ei, inara, kua tarevake ua te tatau anga i te ora i runga i te tiketī. Kare ra i riro ei manamanata maata, e kua rere atu au i te po ake anga.

Workshop

Kua rave ia teia workshop i te Monite ra 26 August, e kua akaoti atu i te Paraparau ra 29 August. E apinga tikai te anu i Akarana i roto i teia tuatau, inara, kua tauta uatu kia tae'ria ia te au ora uipaangaa o te au ra, akamata i te ora 8.00a.m., akaoti i te ora 6.00p.m. Kua raveia te workshop ki roto i tetai ngutuare/property no te akonoanga katorika – e ngutuare rai teia tei akono ia no te au akakoroanga ka moe te au delegates ki roto, uipaanga atu, e pera te kaikai atu ki roto i tona a'ka kitchen. Tei Mt Roskill teia workshop, e mei te 15mins ua me oro mei Mangere atu na runga i te motor-way.

Delegates

Mei te 25 delegates tei tae atu ki teia workshop – taki 2 mema mei roto mai i teia au enua nei: Vanuatu, PNG, Solomons, Kiribati, Samoa, American Samoa, Tonga, Niue, Tahiti, Kuki Airani, Fiji. E au Orometua te maata'anga o te au delegates ki teia workshop; e 2 ma-pu, e mei te 5 au vaine tei tae mai ki teia uipaanga. Ko Papa John Doom, Maraea Taroanui, e Mrs Gerida Tairui te au mata no Tahiti mai.

Agenda

Kua akanoo ia te agenda o te uipaanga, kia aite atu rai ki te akanoo'anga tumu manako/tapura o te uipaanga ki Korea:

1. Prayer groupings/meetings
2. Bible study format – plenary/groups
 - Topics conversations issues – 15 prioritised
 - Climate change/human rights/leadership/justice & peace/etc
3. Election of office bearers:

President of Pacific – to confirm within 3 weeks

Plus - 5 x central committees;

Kua rave ia teia ikianga – ko Maraea Taroanui(president, Maohi Nui), koia tetai o teia toko 5 Kumiti tei iki'ia.

Kua manuia katoa tatou te CICC, kua iki ia mai a Ana, ei mata no te ma-pu ki runga i teia kumiti no teia 7 mataiti ki mua. Ko te Amoa, Tuvalu, Papua, etc te au enua e iki ia nei ki runga i teia au taoanga o te WCC i aere ia mai, e kare takiri tatou te CICC e kitea iatu nei ki runga i te au kumiti.

Pera a Niue, kua o katoa atu te Orometua Arthur Pihigia ki runga i teia kumiti – ka tai katoa a Niue ka o mai ei ki runga i teia kumiti. Kua riro katoa e, na tatou na te Kuki Airani i taumaro i teia tumu manako, kia fair oki te au mea katoa – justice & peace.

Ka apai iatu teia au ingoa ki roto i te Uipaanga Maata i Korea, akatinamou iatu ei.

Taopenga:

Thank you ki te Kumiti Akaaere, no te tauturu moni/allowance tei oronga ia mai no teia tere ki te workshop. Kua riro katoa te Orometua Temere Poaru ei kavekave e te pick-up aere iaku ki te workshop, i'aku i tae atu ki Akarana, e te oronga nei au i te akameitaki'anga ki teia Orometua. Kua mataora katoa te au arataki o teia workshop, no ta tatou tuanga tauturu ki teia workshop, no toku accommodation costs tei kore ratou e tutaki.



Tataia e Willie John, Mata o te au Ekalesia i vao ake i te Kuki Airani

4. MANAKONAKOANGA NO “TE KAPUAANGA”

Akaaraveianga na te Pu Tapere, Tekura Potoru. Te karanga nei te Tata Salamo; “I na oki te meitaki e te mataora, kia noo katoa te au taeake ma te tau tikai.” Kia orana te Tapere tangata Takuvaine i te aroa maata o to tatou Atua. I te mea oki e ko te tataanga karere mua teia no to tatou tapere te ka na roto i teia nutileta, te rauka nei ireira iaku i te oronga atu i te reo akaaraveinga kia kotou katoatoa. Te au aronga mana i roto i to tatou tapere, te nga kopu ariki e to kotou matakeinanga, kia orana rava i te aroa maata o te Atua.

Te au Tama Ua mei roto mai i te au akonoanga tuketuke i roto iakoe e Takuvaine, kia akamanuia mai te Atua i to kotou au akakoroanga i te akatotoaanga i tana Evangelia manea. Aroa takake ki toku au taeake Apiianga i Takamoa nei, te anau a te Ekalesia Keresitiano o te Kuki Airani, kia akameitaki mai te Atua ia kotou i te umuumuanga kia rauka te korona mei ko mai iaia. To tatou mema Paramani, Hon. Mark Brown, na te Atua e oronga mai i te maroiroi kia koe e tama i te kimi ravenga anga no te tauturuanga i to tatou tapere tangata e pera katoa to tatou iti tangata Kuki Airani.

Ki te au aronga taoanga tuketuke i roto iakoe e Takuvaine, kia akameitakiia kotou, kia riro kotou ei au arataki maroiroi e te tiratiratu. Ki te tapere tangata, mei to tatou au metua pakari, te anau mapu e tae uatu ki ta tatou anau tamariki potiki, te au taeake manuiroi i roto i to tatou tapere, kia orana rava kotou katoatoa i te aroa maanaana o to tatou metua Atua i te ao.



“Te Kapuaanga,” Takuvaine Community Meeting House, soon to be renovated. Photo by Tekura Potoru, Takuvaine Pu Tapere.

E kotou ma, e **moemoea teia no te tapere**, e ko teia taua moemoea ra, **kia akakakauia to tatou metua vaine a “Te Kapuaanga” ki tetai rakei ou, akaieie e te sumaringa**. Kua matau tatou i te au atianga e inangaro ana tatou i tetai kakau ou, kakau vaito, kakau akaau – ko te tumu ra kua taito oki ta tatou kakau e aaoua ana e kua anoano tatou i tetai mea ou ei akamanea rai ia tatou, kia kore tatou e kata aviriia mai e te tangata no te aao i taua kakau rai e i taua kakau rai i tera ra e i tera ra. I na, mei te reira tika'i te vaerua, te moemoea e te inangaro no to tatou metua vaine, kua tae te tuatau kia akaou e kia akamanea akaouia aia. Kua oti ta ratou akamaneaanga i nanai, teia te uianga; teiea ta tatou akamaneaanga i teia ra? Ka vaoua ainei tatou i to tatou metua vaine kia kata aviriia mai e te tangata? Auraka rava ia i na Paulo e!

E maata te au ravenga. No reira i mua ake tatou ka akatinamou ei i tetai kaveanga no teia akakoroanga, te oronga atu nei au e toku kumiti angaanga o to tatou tapere Takuvaine, i te tuatau ki tetai uatu i roto i te tapere tei tu i te manako, kia taniuniu/imere/komakoma mai kiaku Pu Tapere i runga i teia au numero Phone: 22405/53448 (kainga), 26546 (angaanga), ciccdpub@gmail.com (angaanga), me kore te Tekeretere a Rima Matua-Moo Phone: 25987/76698 (kainga), 29365 (angaanga), rima.moo@cookislands.gov.ck. Tetai uatu i vao ake i te tapere e parapara toto Takuvaine toou e tei anoano i te tuku manako mai, koai oki te ka arai atu iakoe? Me rauka mai te au manako, ka koukouia e ka akaokiiia atu ki te katoatoa te au mea ka akatinamouia, ei reira tatou e kite marama atu ei i te parani. Meitaki maata, kia orana e kia manuia.



Tataia e Tekura (Steak) Potoru, Pu Tapere, Takuvaine

5. NUTI MEI ROTO ATU I TE EKALEZIA VAIPAE

Kia orana akaou e te Iti-tangata o te Atua i roto i tona aro'a ua i riro mai ei tatou ei Iti tangata akaperepereia nana, i karanga ai tetai reo Aitutaki, TE AKARO'A. Teia atianga, te so atu nei au i te aro'a atupaka o te Ekalesia Vaipae no kotou e ta matou anau Apiianga, tei akaperepereia e kotou, te anau tamariki i roto i te Punavai-Orai TAKAMOA, tei runga rava kotou i te tuatau e riro mai ei kotou ei tavini Orometua no tona iti tangata tapu, ka akamaroiroi auraka rava taau koia kia riro mai ei kare, kia riro ra taau koia ei koia.

Noatu e kare aku i roto ia kotou, na te Atua kotou e akamanuia mai kia tupu tona anoano. Te peea nei matou..., te rare nei matou ki runga i to matou kainga Orometua, kua oti i te tau ki te punu ou, are katoatoa, e kua piri mai te taeake a Angaloa Williams no Rarotonga mai i te ravenga takake ta te Atua i rave no tona ngutuare, eaa ia pakau. Irinaki au e kua tataia tana rare meitaki ki runga i te rangi teitei. No reira e te taeake, bula vinaka na te reira reo ei. Teia taime, te akatoro (extend) nei matou i te are o te Orometua ki muri, ei vairanga patikara, penei e te motoka inara, kare rapurapu no te rai rava atu te aka-tangata o Papa Anesi!

Te taeake Orometua, Puapii Atupaka lana Aitau, ariki mai te manga tauturu mamaiti mei roto atu i te Ekalesia e \$500.00. Naringa kare o matou akakoroanga no te kainga Orometua, e pera katoa no te Uipaanga Atupaka, kua tapiri akaou mai matou e tai akaou 0 (zero) ki muri i tena numero kia tipatipa mai te au Ekalesia rarai *Wish, eaa rai!* Ta tatou nuti pepa, no te aa..., te rapu nei au i to matou tua tapapa o te Ekalesia *mainly* te au Orometua tei rare ana ki roto i te Ekalesia e te vai atura. Kare e aronga pakari akaou, e au mapu ua teia e tiaki nei i te Ekalesia. Tomo mai au ki roto i te Ekalesia, ko te Orometua Nootai Henry, penei ka rauka mai tetai tauturu mei va'o mai, please tauturu mai. Ka tapapa atu au. Kua rava ua teia no tatou. Tiaki akaou mai tetai nuti navenave e te reka mei roto atu i te Ekalesia. Te Atua te aro'a no tatou katoatoa.



Kiritia e Temanu Jnr Unuka, Secretary, Ekalesia Vaipae.

6. VISIT TO TAKAMOA BY TITIKAVEKA COLLEGE

On Friday 20 September, Year 10 Students from Titikaveka College visited Takamoā as part of their educational social studies class visit to historic places on the island. The students did an online research and Takamoā Theological College was one historical place that was listed, hence the plan to visit Takamoā. The class was welcomed by the CICC General Secretary, Nga Mataio, who also responded to questions from the students concerning the history of the church and of Takamoā, and how it is managed. Thankyou General Secretary for allowing your time to show us around and for responding to the students' questions. We have learned a lot during our brief visit, thankyou very much. We wish the CICC all the best for the future.



*Jacinta Peleti
Social Studies Teacher, Titikaveka College*

7. INSTRUMENTS FOR THE BOYS' BRIGADE COOK ISLANDS

The Boys' Brigade in the Cook Islands (BBCI) was so grateful to Mr David Parker (Dave) who have generously sought for brass band instruments from the Lions Club of Warkworth, the Christchurch South Rotary Club, the 8th Christchurch Boys' Brigade, the KBB Music Shop in Hornby Christchurch, the Stedfast Association of New Zealand, the Warkworth/Wellsford Piper Band, Mr Maurice Copeland of New Zealand and Mrs Jill McDowell in Norfolk Island NSW Australia. Dave also negotiated for the free transportation of the instruments on the MV Tiare Moana from Auckland to Rarotonga through Freight on Board. The instruments included base drums, tenor drums, snare drums, drum accessories, bugles, a tenor and a trumpet. Most of the instruments have been distributed to Rarotonga and the Boys' Brigade in Mauke. Dave is well known to the BBCI for over 20 years and has been awarded full BBCI Membership by 27 August 2013 and as a founding member of the BBCI Executive on and as a founding member of the BBCI Stedfast Battalion. This donation of instruments is one of the many that Dave has continued to source and donate to Rarotonga. On behalf of BBCI, we wish to once again sincerely offer our much appreciated thanks to Dave for his efforts, very much trust that the instruments will be put to good use by the boys in the future.



Handover presentation of instruments on 2 September 2013, Sinai Hall, Avarua CICC, by Dave Parker (front left) to BBCI.



by Bob Williams, BBCI Executive, Rarotonga

8. ARORANGI GIRL GUIDES COMPANY – FUND RAISING

On Saturday 7th September, we had the opportunity for a catering services for 120 guests at the Rutaki Meeting house. We had the honor to do this as part of our fund raising program. Our team of 6 members is part of the Girl Guides Association Cook Islands team travelling at the end of the year to participate in a 1 week Adventure Camp in New Zealand. This camp is called the FLAME 2014. There are 17 delegates from the Cook Islands to participate in this camp from Avarua, Nikao and Arorangi.

We have to fund raise to pay for our returned airfares and our camp fees. We set up the buffet table, provide and dish out the food, clearing and cleaning the dirty dishes and serving the drinks. We helped our leaders too, to ensure that everything went well for this catering. Our leaders gave us the food contribution list and our parents helped us too. We had pork, chicken, raw fish, mitiore, rukau, poke, pokonio tarenga and so forth. We would like to say, "*Meitaki maata*" to Mr Ina & Mrs Tania George for the opportunity to host their overseas guests from Canada, Brisbane and New Zealand to celebrate the 21 years of their eldest son. We were happy to provide our service to this special occasion.

Here are the names of our small team who is travelling to New Zealand with the Avarua and the Nikao Girl Guides Company. Our leader is Mrs Tapu Munro, Talia Mataora, Kimiora Raea, Roimata Katuke, Rose Tamarangi and me (Roimata Anthony). We are looking forward to participate in this Adventure Camp and this is our first time going overseas in the Girl Guide trip. We have given New Zealand our choices of offsite adventure like kayaking into the Waitomo Cave, visiting places in Auckland, Ride and Glide, boating to one of

New Zealand's nearby island, tramping and hiking, jet boating, abseiling and so many things to choose from. For me I am already excited and can't wait to take this challenge. This will be good for us young women to bring home and share our experience to our sisters here.



Some of the members of the Arorangi GG fund-raising team

This article was written by Ms Roimata Vairoa Anthony from the Arorangi Girl Guides Company. The photos were taken and provided by Aunty Ngara and Uncle Dan Munro.

9. ROUND RAROTONGA ROAD RUN

Turou, Oro mai! Kua raveia tetai angaanga maata ki runga nei i te enua ko Rarotonga na te taokotaianga oro. Tauturuia e te au tamaine Girl Guide o te Kuki Airani, Red Cross e te vai atura. I te mamaia Maanakai ra 21 Tepetema i te ora 6.00 i te popongi, kua akamata te oro i runga i te ngutuare Banana court tei matauia i te kapiki, takapini ia Rarotonga na te oire Nikao e akaoti mai ki roto i te Vaka Takitumu. Mei te tai anere tu ma au oro i te katoatoa anga e pera katoa te aronga aere viviki. Kua akateretere ia teia angaanga e te aronga angaanga mei roto mai i te kamupani Island Hopper e te au aronga tei oronga i ta ratou moni tauturu no teia angaanga manea, mei te Island Bike and Hire, Air NZ, Westpac Bank e te vai atura.



I roto i te tuatau oro o teia au taeake tei tae mai mei te pa enua mei tai mai e pera katoa to Rarotonga nei, kua akanooia tetai au punavai, ei tauturu ia ratou i te tuatau oro. Kua akanooia teia au punavai e na te anau tamaine Girl Guide o Rarotonga nei i raverave mai. Te punavai i Ngati Tangiia, kua akatutu ia te reira ki te punavai o Nukupure, te vai puipui. Te vai ma tei iriiria ki runga i te mataara, manea tikai. Te au rakei natura, te kikau, te roro, te maviri akari ta te Matavera i akarakei i to ratou punavai.



Teia to ratou au akatakaanga: -

- 1) Tangee Store – na te anau tamaine Nikao Girl Guides
- 2) Aroa Nui – na te anau tamaine Arorangi Girl Guides
- 3) Coco Butt – na te anau tamaine Arorangi Girl Guides
- 4) Vaima Restaurant – na te anau tamaine Arorangi Girl Guides
- 5) Papaaroa School – na te anau tamaine Titikaveka Girl Guides
- 6) Pani Ben's Store – na te anau tamaine Titikaveka Girl Guides
- 7) Muri Meeting House – na te anau tamaine Ngatangia Girl Guides
- 8) Te Uki Ou School – na te anau tamaine Ngatangia Girl Guides
- 9) Takitumu School – na te anau tamaine Matavera Sacred Heart
- 10) Super Brown Store – na te anau tamaine Avarua Girl Guides
- 11) Pue Clinic – na te anau tamaine St Joseph Girl Guides

I roto i teia au puna vai, kua patia kia iriiri mai te anau tamaine i ta ratou au tuanga, e kua oronga ia tetai au re takake na ratou, kua peke teia au re i teia au puna vai.

- 1st \$ 150.00 ki te punavai - Tangee Store
- 2nd \$ 100.00 ki te punavai - Pani Ben's Store
- 3rd \$ 50.00 ki te punavai - Vaima Restaurant



Kua akakite te au akava no teia tuanga mei roto mai i te taokotaianga oro e te Island Hopper, manea tikai te au ngai tei iriiri ia e te au tamariki tamaine e to ratou au arataki, inara kua maiti mai ratou i tei tau ki ta ratou akanooonoanga.

Ta ratou i kite kua mataora e kua ura te punavai o Nikao, te mori karakara i te iriiri anga, te au kikau tei rarangaia, koia tikai te manea. To ratou rakei akamanea mei te au ei karakara, te katakata e te tamataora tikai i teia punavai, mei te are karioi rai te tu, i tuatua'ai tetai metua tane tei tauturu i teia punavai o Nikao. Ko te vaerua i roto i teia tuanga i te akamaroiroiana i te au taeake oro kia autu ratou i te re.

Te metua vaine ko Pani Ben, kua mataora ratou i te kiteanga i tona tu oaoa ki te au taeake i te reira ora oro, kare e aiteia te rakei ta ratou i akamanea i to ratou punavai ki te pareu, tivaevae e te vai atura. Kua piri katoa mai te anau mapu o Titikaveka i te oronga i ta ratou tuturu i to ratou au taeake Girl Guide i roto i teia Ekalesia. Kua akakite a Pani Ben, e kare aia e topa ana i te au mataiti ravarai i te tauturu, kua patangi aia i ta pui Girl Guide e te pokarakara i te au taeake. Kare aia i akama i te ura, no te mea e tu mataora teia no tatou te iti tangata Kuki Airani.

Te au parunu karakara i tetai au punavai. Kare e aiteia te aroa o te anau tamaine i te reira popongi no teia au taeake tei oro i te reira popongi. Kua oronga katoaia tetai re, na te au kamupani tei piri i te raverave i teia angaanga na roto i tetai au tiketikaikai i te po Sabati, no te akameitaki ia ratou noatu kare ratou i re i te moni, mei a Ngatangia, Matavera, Avarua e St Joseph.



Te oronga nei te Konitara Girl Guide i ta ratou AKAMEITAKIANGA ki te au mema e tetai uatu tei tauturu mai i teia akakoroanga maata e te manea. Tei akakoromaki i te ara popongi e te anu, e te tapapa mai i te au taeake i te avatea, kua mataora te reira ki te mema. Meitaki maata kia kotou katoatoa tei tauturu mai.

Te rekareka nei maua ko toku taeake i te tuku i teia karere ki roto i te nuti peapa, e ka tai nei maua ka tata i tetai tua na maua, tei tauturu mai to maua Aunty ia maua. Kua riro aia ei apiipii

mai i tetai au turanga no teia angaanga mei te nenei tutu e te atu anga i teia nuti na maua. Mei to maua Brownies mai anga i te raverave anga i teia angaanga no te vai, i teia tuatau ka tauta maua kia riro mai maua ei arataki meitaki i roto i ta matou kamupani.



Tataia teia tua e Roimata Katuke raua ko Rose Tamarangi, tauturuia e to maua Aunty Ngara. Neneia teia au tutu e Ngara Katuke e te tamaine Akateretere i teia angaanga mei roto mai i te Island Hopper Vacation.

10. TERETERE MAPU O AUKUTE

Aleluia! i teia mataiti kua raveia te tatau a te au putuputuanga mapu i roto i nga Ekalesia e ono o Rarotonga nei. I roto i te marama ko Aukute kua teretere mai te anau Mapu mei Matavera mai tei apaiia mai e te Diakono Vogel e te Papa Orometua Oirua Rasmussen, tapiri mai tetai au taeake orometua mei te enua Autireria mai.



Te au mapu tei noo mai, kua rave ratou i ta ratou au tuanga manea i muake ka aere mai ei to Matavera. Kua akateretere ia teia e tama akatere au ko Simona Aumetua e tona au kumiti. Mei roto mai te anau Mapu, kua riro na te au mapu o Betela i apai atu i teia teretere ki Matavera, kua aru katoa atu te Mata o te Ariki Vaine ou, koia a Papa Tom e Mama Tuaine Marsters, no te mea no roto mai raua i teia Tapere ko Betela. Kua aere katoa atu te Papa Orometua e te Mama Orometua no te tuatau openga i rotopu i te anau mapu o Arorangi nei. Kua akakite aia e kua mataora aia i ta te anau Mapu o Betela i raverave mai, mei te imene, tatau e te rave angaanga i roto teia tuanga pure.

Kua oki mai ratou mate mataora ki te ngutuare e te manea i to ratou au ei, tei orongaia mai e te au metua o te Ekalesia Matavera. Kua kaikai ratou e kare i pou te kai, kare ratou i pongi. Kua ki ia ratou e te vaerua mataora i to ratou oki mai anga.



Rev. Thierry Tapu of Ekalesia Arorangi, Hon. Tom Marsters (Queen's Representative), John Andrew (Assistant Minister, Arorangi Ekalesia).

I roto i te tuatau kaikai, kua rauka mai tetai au kimi Ekalesia, kua mataora te anau mapu teia tu, tei kiteaia mai. Kua riro ratou e na te Tapere Rutaki i arikiriki ia ratou e pera katoa to ratou au rakei kakara e te venevene. E au mapu vaine ou tetai tei tere mai e kua tatau ratou, kare i akama. Kua matutu to ratou akakiteanga i te tuatua na te Atua, e to ratou pirianga ki ta ratou tumu tapura tei apaiia mai e ratou mei Matavera mai. Ta ratou au imene, kua mou e te reka tikai i to ratou au reo imene.

Te akakite nei a Simona e noatu te au taii i te au tuatau tatau o te mapu, e rauka ana rai i te mapu i te apai i teia tuanga, ma te tauturu maata a to ratou au metua i roto i te Ekalesia. Te akameitaki nei aia i te au putuputuanga mapu o Rarotonga nei no ta ratou turuturu iaia e tona ruru Kumiti i te mea e ko ratou te apai nei te tuanga Konitara o Rarotonga i teia mataiti 2013.



The smiling faces of those in the teretere mapu in August.

Tataia, neneia e Ngara Katuke o te Ekalesia Arorangi.

11. AKARARANGIANGA I ROTO I TE EKALEZIA ARORANGI

Sabati oroa o Tepetema i tera 1, kua raveia tetai angaanga manea no te metua tane koia te Diakono Taere Romia e tona tokorua i roto i te nao o te Atua i Arorangi, no te orongaanga i tetai turanga ngateitei no raua ki te taoanga Elder. Kua matau te Arorangi i te kapiki iaia ko Papa Taere me kare ko Papa Ta. Kua tavini teia metua tane i te Tapere Rutaki mei tona ou anga ki roto i teia tapere no tetai tuatau roa, vaitata atu ki te 50 mataiti.



Ko te Uipaanga Diakono teia i muri ake i te tuatau o te Kai Oroa. Tei rotopu a Papa Taere Romia i te pae i te Orometua Thierry Teiva Tapu

Kua akamata aia ei Tauturu Diakono. Kua tavini ana aia ki te pae i tetai au Diakono tei moe atu i te moeanga roa, koia a Papa Piniki Utia e Papa William Richard, tetai au Tauturu Orometua Tutai Mataroa, Tauturu Orometua Papa Enosa Aporo e te Tauturu Orometua Tuiate Dean. Kua kite aia i te akateretereanga o teia au metua tane tei taikuaia to ratou au ingoa.

I teia tuatau nei, ko Papa Taere, Papa Uriake Taokia, Papa Tearoa Toka te au Diakono pakari i roto i teia Tapere Rutaki, inara no te turanga o te kopapa, kua manako raua e kua tau te tuatau no te akangaroi no runga i teia taoanga. Kua riro tona akangaroianga e na te Orometua Thierry Teiva Tapu i rave e pera katoa te kiteanga te au Diakono o nga tapere e 4 tei kapitiia ki tona ra maata. Kua rave te Ekalesia Arorangi i tetai kaikaianga i muri ake i te pure oroa no raua. E maata uatu rai tona tua tapapa mei roto mai i te Tapere Rutaki e te Ekalesia Arorangi, inara te mataora nei te Uipaanga Diakono i tona turanga i teia ra.

Te oronga nei te au putuputuanga i roto i te Ekalesia i ta ratou reo “**Akameitakianga e te Aroa** “ kiaia no tona tuatau tei tavini ana i te tapere Rutaki e te Ekalesia Arorangi. Kua piri mai te au vaine a te au Diakono e teta atu au taeake vaine no te akaepaepa i teia ra maata no te nga metua, koia a Papa Taere e Mama Mata Romia. Kua mataora katoa te Papa Orometua e te Mama Orometua mei Tahiti mai, i te mea e ko to raua Sabati openga teia i rotopu i te Ekalesia i muake ka oki ei raua ki to raua enua ko Tahiti a te Paraparau ra 5 no Tepetema.



Tetai o te au mama Vainetini o te Ekalesia Arorangi.

Kua nenei ia tetai au tutu i mua i te kainga orometua e teia nga metua tei akangaroi. Kua kapitiia mai tetai au taeake mei te enua mai mei, Nu Tireni mai koia a Aunty Nana Mataroa e Aunty Mii Purua i roto i teia au tutu. Te karanga ara oki te irava, “**E aere e tenana tavini meitaki, ki te rekarekaanga o toou pu**”. Te Atua te aroa no korua e to korua kopu tangata. Kia Orana e Kia Manuia.



Tataia e te Mou Moni o te Ekalesia Vainetini Arorangi, Ngara Katuke. Te au tutu na Anonga Tisam, te tamaiti a Violet e Jonah Tisam. E mokopuna tane teia na te metua vaine Elder a Mrs Tokerau Munro e Alexander Munro tei moe ake nei

12. NGA ANGAIANGA I TAKAMOA NO TE OROMETUA TAHITI

E rua angaianga i raveia ki Takamoa i te epetoma mua o Tepetema, no te veevee aroa atu anga i te Orometua Thierry Tapu o te Ekalesia Arorangi. Kua oki atu oki raua ko tona tokorua ki Tahiti i te Paraparau ra 5 o Tepetema no te makimaki o tetai o ta raua tamaiti, e rua rai o raua mataiti ki roto i te Ekalesia e ki roto i te Kuki Airani nei.

Angaianga na te Kumiti Orometua

Kua raveia te reira i te 12.00pm Monite ra 2 no Tepetema ki te ngutuare o te Orometua Ngateitei, Rev. Tuaine Ngametua i Takamoa nei. Kua pou mai rai nga Orometua o Rarotonga nei e pera to ratou au tokorua. I muri ake i te au tuatua akaaravei e te akameitaki a Mamatira Patia (Tekeretere o te CICC Vainetini), Joe Atirai e te Orometua Ngateitei, kua tuatua katoa mai te Orometua Thierry e pera tona tokorua i te orongaana mai i ta raua akameitakianga ki te au tavini o te Atua, to ratou tokorua e ta ratou au Ekalesia ko ratou tei angaanga kapiti kia raua i to raua 2 mataiti i Rarotonga nei. I muri ake i te au vaa tuatua, kua raveia te kaikai no te taopengaanga o te akakoroanga.



Angaianga na te aronga angaanga i roto i te opati i Takamoa, e pera te Kumiti Akaaere



I te Ruitoru ra 4 no Tepetema, 12.00pm, kua raveia te rua o te angaianga tei riro e na te aronga angaanga i roto i te opati i Takamoa nei e pera te Kumiti Akaaere i akanoono. Kua tuatua atu a Nga no te aronga angaanga o te opati, e kua tuatua katoa atu a Willie John no te Kumiti. I muri ake kua oronga atu a Nga i tetai akairo (certificate) ki te Orometua Thierry ei akamaara i tona tuatua i rave ei i te angaanga na te Atua i te Kuki Airani nei. Kua tuatua mai te Orometua Thierry ma te oronga mai i to raua reo aroa e te akameitaki no te au tuanga ta te opati i rave no raua, e pera no te au tuatau tana i angaanga kapiti atuna ki te Kumiti Akaaere. Kia manuia e nga oa rave angaanga no te Atua no to korua oki atu anga ki Tahiti.

Teia nga tataanga, na te Tekeretere Maata

13. CICC PROGRAMME DIRECTORS

E

5 CICC Programme Directors ta te Uipaanga Maata i akatinamou ei arataki i tetai au porokaramu a te CICC. Teia to ratou ingoa i raro nei e ta ratou tuanga:

Nga Teao-Papatua	-	Director of Social Wefare
Ken Ben	-	Director of Evangelism
Tekura Potoru	-	Director of Publication
Bob Williams	-	Director of Youth
Ta Vainerere	-	Director of the Bicentennial Celebrations Unit

E uipa putuuputu ana ratou, i te au 3 marama katoatoa me kore i te au atiangā kua inangaroia ratou kia uipa no te akarakara e te akatanotano i ta ratou au tuanga angaanga. Ko te Tekeretere Maata to ratou turuturu (coordinator) e nana e apai ana ki roto i te Kumiti Akaaere, te au mea puapinga tei anoano te au Directors kia tae ki te kumiti.

Kua raveia ta ratou uipaanga openga i mua ake i te Uipaanga Maata, i te Ruitoru ra 25 no Tepetema ki Takamoā rai. Te tumu manako maata, marira no te akateateamamaoanga ia ratou no te au tuanga tei anoanoia ratou kia apai i te tuatau o te Uipaanga Maaata. Takake mei ta ratou au ripoti ka tuku ki te uipaanga, ka riro katoa ratou ei tauturu (facilitate) i te au puapii i te Monite e te Ruirua, te nga ra o te iriiri kapua. Na ratou e kōkou/tata i te au manako mamaata e te puapinga o nga pupu e 4 o te Uipaanga Maata, ma te akateateamamao i te reira au manako no te tukuanga ki te katoatoa me kapiti nga pupu.

I te akaotianga o ta ratou uipaanga, kua oronga atu te Tekeretere Maata i tana akameitakianga ki te au Directors no ta ratou au tuanga tatakita i apai mai mei te tuatau o te Uipaanga Maata i Aitutaki i te mataiti 2011 e tae ua mai ki teia ra. Kua raveia tetai katikati na ratou rai i muri ake i te mea e ko to tatou tuatau openga rai teia ka uipa i mua ake ka aere atu ei ratou ki Melbourne i teia marama ki mua.



CICC Programme Directors; L-R Bob Williams, Nga Teao-Papatua, Ken Ben, Ta Vainerere. Absent: Tekura Potoru

Tataia e te Tekeretere Maata

14. YOUTH RALLY – SABATI 22 TEPETEMA

Kua tere atu i te 400 au mema, te au tamariki, mapu, te au metua, e te au tavini o te Atua tei tae mai ki roto i te Ekalesia Avarua mei roto mai i te au Ekalesia e 6 i runga ia Rarotonga, no te akakoroanga o te anau mapu koia te Youth Rally. Kua piri katoa mai te au anau Apianga Takamoa i te turuturu i te akakoroanga. Kua akamouia te manako maata o te Rally ki runga i te Tumu Manako “Te anoano mai nei te Atua i tetai au tangata angaanga” – “God needs workers”. Kua akatutuia teia tumu manako maata na roto i te au imene akatutu koia te musical dance, e te akatutu koia te drama me kare te muscial drama.



Ko te maata anga o te au akatutu, runga i te au manamanata ta te au tuatau, e te riro nei te au taeake roto i te Evangelia i te uuti ke ia ratou nei.



kua akamou ia te reira ki mapū e o nei ki roto i teia pirimou o te au mapū kare i ki roto i teia au manamanata

Kua akamata te porokaramu i te ora 4 Tepetema, tei rave ia ki vao i te Ekalesia Avarua. Kua riro te au mapū Ekalesia Nikao i te akateretere i te

i te avatea Sabati ra 27 no ngutuare o te Sinai i te o te Ekalesia Avarua e te porokaramu o te reira ra.



Kua akaoti te au angaanga katoatoa na roto i tetai ārikianga i te katoatoa tei tae mai.

Kua mataora e kua maruarua te porokaramu tei rave ia e tae uatu ki te tuanga o te kaikai no te akaoti i te angaanga a te mapū i te reira aiai. Ko tetai tuanga manea tei kitea ia i te reira aiai, ko te numero o te au mapū i roto i tetai au putuputuanga mapū, mei ia Avarua, Nikao e Arorangi. E nga oire maata rai a Avarua raua ko Arorangi, kua kiteia ra tetai vaerua ou no te au mapū no Nikao. Te

maroiroi katoa nei ra a Titikaveka, mapū i te akaruru katoa i ta ratou au



Ngatangia e te Matavera mapū.

Te akameitaki nei te Tipatimani o te Rarotonga, te au arataki o te Mapū o mapū katoatoa, te au Ekalesia, e te manea tei rave ia, e te tapapa nei no mataiti.

Mapu i te Konitara Mapu o Avarua e Nikao, e pera te au anau Apianga no te Rally te au porokaramu toe o teia



*Tataia e Bob Williams
Akaaere
Tipatimani o te Mapu*



15. MATAVERA GIRL'S BRIGADE LEARNS THE ART OF TIVAIVAI MAKING

The making of Tivaivai (also referred to as Tivaevae) is a profound activity particularly found among the women of the Cook Islands. It is believed that the wives of the early Missionaries brought the art with them and taught our local women about making tivaevae. With its growing popularity, we the Matavera Girls Brigade decided to undertake this activity which would be a first for the following 8 seniors girls; Esther Ngamata, Shanina Tomokino, Roimata Foster, Matangaro Imanuela, Tereinga Vainepoto, Kuraiti Rasmussen, Maneuneu Tupa and myself. This will also go towards the Duke of Edinburg Award for those members involved.

Our Company Leaders, Sherro Tomokino and Jane Tou, had previously made a few Tivaivai sheets for themselves so they knew the materials required and the sewing methods. We first needed fabric material, Azlin to be specific, and the cost to each member was \$50.40, which included 6 colors of choice, two yards each. To fund the cost for all 8 members, we had a little fundraiser at the Matavera Sunday School Hall, selling plates of curry chicken and were fortunate to obtain more than the targeted amount. Thankyou to all those who bought our food.

The steps in making the Tivaivai are as follows:

- **First**, after getting our materials, properly iron each sheet of fabric and cut each color piece, width wise, into 3-centimetre strips.
-



- **Second**, decide on a color sequence. Grab one strip of each 6 color strips and place them in a preferred order either from dark to light, vice versa or colorful.
-



- **Third**, sew your 6 color placement together long wise to make a sheet of six colors. Continue this process to make 26-27 sheets of the same color placements.



- **Forth**, iron each sheet and cut the sheets, width wise, into 3-centimetre strips.



- **Fifth**, is looping. Join three of the strips from step four with the front side facing inwards.



- **Sixth**, find a middle color or a center piece and place other strips around it accordingly into a diamond shape.



Once you've made the shape, unpick the top pieces starting from the middle color and others along the line. There will be some leftover strips which, if you wish, can be used to make pillow cases.



We've been sewing for two weeks, meeting on Mondays at 5.00pm and Saturdays for the whole day and are nearing completion. We will hold another fundraiser to purchase our undercover sheets to complete our Tivaivai. I speak on behalf of all the members when I say that it was an exciting and pleasurable experience especially a first for us. However, it can be very addictive. Having this knowledge will surely be beneficial for us in the future.



Write-up by Debora Mataio, Matavera Girls' Brigade

16. 50th ANNIVERSARY, TAKITUMU PRIMARY SCHOOL

In the previous 2 issues of this newsletter, no.49 & 50, it was reported that the school was in the process of organising the 50th anniversary of the school. This is a picturesque report of that event.

Sunday 29th, 10.00am, Church service at the Matavera CICC to open the celebration for the week



After the church service, shared lunch at the Takitumu Primary School



Monday 30th, speech/poem competition. Maori for Juniors and English for Seniors. Before and after the competition, parents, supporters, ex students and teachers, observe exhibits about the school since 1963 in each of the class rooms which have been set up as museums.



Tuesday 1st October, supposed to be a sports day but cancelled due to wet weather. The school instead spent the day practicing their items for the anniversary day, Thursday 3rd. **Wednesday**, preparation day for Thursday. The class rooms continue to be available to the public during these 2 days to observe exhibits about the school since 1963.

Thursday 3rd, 50th Anniversary Day

PROGRAMME

1st Part-8.15am (at roadside for unveiling and dedication of school sign). Service led by Rev. Tereora Tereora of the Ngatangia CICC. Unveiling by the first and current principals, Tautara Purea and Engia Pate respectively.



2nd Part-9.00am Back in School for entertainment, speeches, cutting & distribution of the anniversary cake, kaikai: Rev. Ngatokorua Patia of the Avarua CICC leads the devotion part, the school sings the national anthem and the school theme song.



Speeches; welcome from the Principal, **Ms Engia Pate** (below left), brief history of the school by **Casey Eggelton** (right), representative of the Tuavera family who was instrumental in the establishment of the school in the early stages.



Entertainment, Pre-School, Grade 1



Speakers: Ex-Principals, Tautara Porea (first school principal, left), **Geiling Jack** (right)



Entertainment: Grade 2, Grade 3**Speakers: Ex-Teachers (Mrs Teokotai [Metua] Taramai, on behalf of all ex-teachers)****Entertainment: Grade 4/5, Grade 6**

Speaker: Ex-students, presentation of Gift to the school (Mere Charlie)



Anniversary cake: lighting of candles, cutting, distribution



Friday 4th, Picnic Day for everyone at Muri Beach, to wrap-up the anniversary programme.



Verdict of the anniversary activities: cool, super, splendid, well-organised history-in-the-making programme, congratulations to all those who contributed one way or another. Such events come around once in a lifetime.

Photos at the school by Nga Mataio, student, 1964-1972. Above 2 picnic photos by Debora Mataio, student, 2001-2008.

17. NUKU 2013 I RAROTONGA NEI

Ra: Monite 28 Okotopa 2013
Ora: 8.30am
Ngai: Takitumu Primary School, Matavera

Tumu Tapura: “Te au peroveta rikiriki – the minor prophets”

POROKARAMU

- 8.00am Akatangitangi, akamata ratou tei patia i te tae mai
- 8.30am Mati mai te au Ekalesia ki roto. I teia atianga kua noo te au manuii ki raro.
- 9.00am Akamata te Porokaramu
1. Karere Akaaraveianga – Tekeretere, Rarotonga Konitara Ekalesia
 2. Pure Akamata
 - i. Imene - katoatoa
 - ii. Tatau Tuatua, karere, pure – Rev. Oirua Rasmussen
 3. KORERO no teia ra TAEANGA EVANGELIA ki te Kuki Airani nei e te Akatueraanga o te Nuku o teia mataiti, na te Orometua Ngateitei, Rev. Tuaine Ngametua
 4. Mati mai te au Ekalesia ki vao

9.30am **AKATUTUANGA NUKU** (30mins per Ekalesia)

Kia akamouia te akatutuanga ki runga i te Tumu Manako Maata: “Te au peroveta rikiriki – the minor prophets” I te mataanga o te taima ko te tuatua o te au peroveta mamaata (major prophets) ta tatou e rongo putuputu ana. No reira ka akanoo tatou i roto i teia Nuku ki runga i te oraanga o te au peroveta rikiriki e ta ratou tuanga tei orongaia kia ratou e te Atua. Ka akatutu mai te au Ekalesia i ta ratou Nuku no runga i teia au peroveta i raro nei:

- | | | |
|---------------|---|---------|
| 1. Matavera | - | Hagai |
| 2. Avarua | - | Zekaria |
| 3. Nikao | - | Malaki |
| 4. Arorangi | - | Nahuma |
| 5. Titikaveka | - | Amosa |
| 6. Ngatangia | - | Obadia |

AKAOTIANGA: Tuatua Akameitaki, Pure – Tekeretere, Ekalesia Matavera



Scenes from the 2012 Nuku at Ngatangia (photos by N. Mataio)

18. NUTI POTOPOTO



etai au nuti potopoto/tuatua akamaaraara ei kiteanga na te katoatoa:

TIA 2014

Kua akamata te kamupani nana i nenei i Wellington i te post i te TIA ki te au Ekalesia katoatoa. Kua tae ta tetai pae, meitaki no te akakite mai. Irinaki au e ka tae ta te katoatoa i mua ake i te openga o tei marama Okotopa. Akakoromaki mai, kua araiia tatou e te copyright a te kamupani kare tatou e akatikaia kia photocopy. Me kare e rava ta te au Ekalesia, tuku mai i te akakiteanga ki Takamoa nei kia post akaou iatu tetai na kotou.

PURE EPETOMA 2014

Kua oti, ka print ia ki Melbourne no te tua atu ki te au mata, ka tua katoaia kia ratou te electronic copy. I te epetoma openga o Okotopa nei i muri ake i te uipaanga maata, e print ia'i to Takamoa nei no te tua atu ki te au Ekalesia tei anoano.

KARERE 2014

Aiteite ua tona tuatua ki to te Pure Epetoma.

TE KUKUPA

Nutileta mua a te Apii Takamoa, kua imereia ki te katoatoa i te Monite ra 30 o Tepetema. Ka print katoaia i Melbourne no te tua atu ki te au mata katoatoa. I muri ake i te Uipaanga Maata e print ia'i ki Takamoa nei.

CICC NUTILETA 51

Kua imereia ki te katoatoa i te Maanakai ra 5 o teia marama Okotopa. Ka print katoaia i Melbourne no te tua atu ki te au mata katoatoa. I muri ake i te Uipaanga Maata e print ia'i ki Takamoa nei.

UIPAANGA MAATA A TE WCC KI BUSAN, KOREA

E 5 o tatou CICC au mema ka mata atu ia tatou ki te Uipaanga Maata 5 mataiti a te World Council of Churches te ka raveia ki te oire Busan i South Korea. Teia to ratou au ingoa e to ratou turanga e aere nei:

- Willie John – mata no te au enua mamao, koia te mata o te Kumiti Akaaere Ekalesia Nikao
- Anna Akaroa – mata o te mapu, Ekalesia Matavera
Ko Willie e Anna ka noo tinamou ki roto i te Uipaanga Maata
- Tutai Mauke – mapu tauturu i te au angaanga o te Uipaanga Maata
- Andreena Campbell – mapu i roto i te pupu culture team o te Pacific no te tuanga tamataora e te au angaanga akaariari (culture displays). Mei te 30 au mapu mei roto i te Pacific ka aere atu.
- Poaru Long John Pange – aiteite ua kia Andreena.

Ko te au akapouanga katoatoa (pairere, ngai nooanga i Korea, kaikai, transport) na te World Council of Churches. Kia akameitakiia te Atua no teia tikaanga manea tei rauka i teia au mema o tatou i runga nei. Me oki mai ratou, e au ripoti ta ratou ka tata e ka tuku mai ki te Kumiti Akaaere.



OROMETUA TINIRAU SOATINI Kua akatinamou te Kumiti Akaaere iaia ei mono atu i te Orometua Thierry Tapu o te Ekalesia Arorangi tei oki atu ki Tahiti i te marama i topa no te makimaki o tana tamaiti. I muri ake i te Uipaanga Maata i Melbourne, kua tomo te Orometua Soatini ki roto i tana Ekalesia ou i Arorangi.

TAKAMOA THEOLOGICAL STUDENTS GRADUATION – Maanakai 30 Noema 2013, Takamoa

TAKAMOA THEOLOGICAL STUDENTS ORDINATION – Sabati Oroa ra 1 no Titema 2013, Avarua CICC

REOPENING OF THE TAKAMOA THEOLOGICAL COLLEGE LECTURE HALL – Okotai taime e raveia'i raua ko te graduation

TE AU APINGA E OKOIA NEI I TAKAMOA CURRENTLY AVAILABLE AT TAKAMOA

CDs



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00

C2: Sydney CICC Youth Choir, \$5.00

C3: Avarua CICC Imene Tuki, \$10.00

DVDs



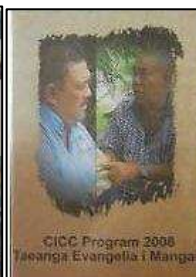
D1



D2



D3



D4



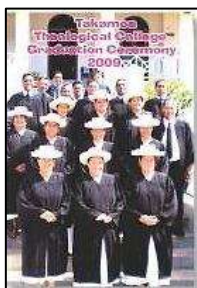
D5



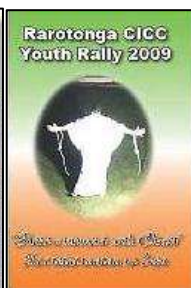
D6



D12



D7



D8



D9



D10



D11



D13



D14

D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00

D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00

D3: Gospel Day October 2007, \$20

D4: Taeanga te Evangelia ki Mangaia, \$20.00

D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00

D6: Avarua CICC Imene Kiritimiti 2008, \$20.00

D7: Takamoia graduation 2009, \$20.00

D8: Rarotonga CICC Youth Rally 2009, \$20.00

D9: Rarotonga Gospel Day 2009, \$20.00

D10: 100th Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00

D11: Avarua CICC Youth show, 2010, \$20.00

D12: Aitutaki Gospel Day 2011, held during the 29th CICC General Assembly, \$25.00

D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00

D14: Some footage of the 29th CICC General Assembly, October 2011, Aitutaki, \$25.00

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
 P2: Cook Is Maori Bible hard cover, \$10.00
 P3: Cook Is Hymn Book soft cover, \$15.00
 P4: CICC Manual, \$10.00 (Maori version, coloured); English translation on CICC website)
 P5: Karere 2014, \$7.00 (available from 2013)
 P6: CICC Prayer Book (\$10.00, revised 2013 version)
 P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
 P9: Ekalesia records book, \$45.00
 P10: Pure Epetoma 2014, \$5.00 (available from November 2013)
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00
 B1: Long service badge, \$12.00
 N1: CICC newsletter, all issues on the church website, no longer mass printed at Takamoa, \$7/copy for those who prefer a hard copy
 F1: CICC flag, 177cm x 86cm, \$100.00 – currently out of stock
 T1: Tia 2014 (annual readings card), \$3.00
 CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

Place orders/send queries to:

Tekura Potoru
 Director of Publication
 CICC Takamoa
 P.O. Box 93, Rarotonga, Cook Islands
 Phone/fax/email as per last page of this newsletter.

CHURCH AND CHURCH-RELATED**HISTORY**

- PART 1:** News Highlights from Yester-years
- PART 2:** Walking Through Bible Places
- PART 3:** From Darkness to Light
- PART 4:** Memory Lane
- PART 5:** Exposition of the Apostels' Creed
- PART 6:** The Writings of an Ethnologist
- PART 7:** Food for Thought
- PART 8:** Confirmed Delegates to the 2013 CICC Assembly
- PART 9:** Share Your Photos

PART 1

News Highlights from Yester-years



Cover page of the monthly "Ko Te Karere," January 1931

"KO TE KARERE" (Karere) is a regular publication of the Cook Islands Christian Church. Its format has changed a few times over the years. Up to the 1970s, the Karere was published monthly and comprised of 3 parts: (1) scripture readings and uapou questions for each Sunday of the month, (2) a section set aside specifically for Sunday School, and (3) news, notices and announcements for the benefit of the CICC's branches on Rarotonga and in the outer islands. There were no branches in New Zealand and Australia back in those days. Printing was done at Takamoa by the LMS Press.

The Karere is still published today but on an annual basis and is confined to the Sunday scripture readings and uapou questions. News, notices and announcements are published in the bimonthly CICC newsletter. Both publications, in addition to others, are distributed to the CICC's 23 branches in the Cook Islands, New Zealand (22) and Australia (17) in both printed form as well as electronically. They are also available on the CICC's website (www.cicc.net.ck).

This section of the newsletter is devoted to bringing back memories of by-gone years. By reprinting in their original form some of the news articles from the church's past, one can virtually travel back in time and try to experience how things might have been then. The CICC Head Office in Takamoa wishes to acknowledge Mama Rangi Pitomaki, widow of the late Rev. Taraariki Pitomaki, for us copies of the 1931 Karere which she found amongst the possessions of her late husband. These were retyped for this newsletter by Tina Akama, member of the Arorangi CICC. Thankyou very much Mama Rangi for making available these documents for the benefit of our readers of today.

Anybody else who has old CICC records that may be of interest to the public and would like them reproduced in this newsletter, please contact the General Secretary at Takamoa on gensec@cicc.net.ck or cicgs@oyster.net.ck or phone 26547.

Editor

Tei moe i te moeanga roa

Ko Tangi Vaipo – Kua moe to tatou taeake akaperepere ko Tangi Vaipo, ki Ivirua, Mangaia. Kua anau aia i te mataiti 1857. Kua akangaroi aia i te marama ia June, 16th, 1931. Ko tetai metua tane rongu meitaki teia i roto i te pae o te Evangelia, e te pae katoa o te enua. I roto i tona ora anga, kare aia i kaimoumou i tona au ra i te au mea puapinga kore o te kopapa nei. Kare aia i uuna i te taleni tei tukuia e tona Pu kiaia, koia oki, tona taoanga Diakono, e tona taoonga rangatira pupu. Te vai atura tona taoonga i te pae o te enua. E kavana aia no te puna o Ivirua, e tiaki ture oki i te pae o te enua. Inara, kua riro teia au taleni i te akono ia, e tae ua mai i te ra i tae mai ei te reo kapiki o tona Pu kiaia. “Kua tika rava e teia nei tavini meitaki e te pikikaa kore, ko koe i akono i te reira apinga meangiti ua, e tuku au ia koe ki rungao i te mea maata; e aere koe ki roto i te rekareka o toou Pu.” Mataio xxv:21. Te tangi nei tatou i te anau, e te kopu tangata, tei rokoia putia ratou e teia tumatetenga. Te vai ra te tuatua a Iesu, ei akapumaana i to tatou ngakau, loane xvi:33, “I akakite atu au ia kotou i teia au tuatua kia rauka to kotou au iaku nei. E tumatetenga to kotou i teiane ai: ka akamoiroi ra, kua riro te re o teiane ai iaku.”

Na Koi Orometua

Omoka – Kua tupu rai te tangi e te aroa o to Mangarongaro nei i te mate anga o Mrs Wilson, te oa akaperepere o W.A.Wilson, Akavanui i Mangarongaro nei. Kua mate aia i te ra 30 no April, 1931. E 28 tona au mataiti i te oraanga. Na te Atua e akapumaana mai ia Wilson ma te anau i roto i teia tumatetenga maata. Teia te reo o Isaia. “E aere ia aia ma te au; e akangaroi ratou ki runga i to ratou roi, ko tei na te ara tikaoru ua te aere.” Isaia vii:2.

Na Rahui Seta

Tukao

I te Sabati, ra 1 no Mati nei, kua raveia tetai angaanga no te Apii Sabati i Tukao nei. Teia te ingoa o te tamariki tei tataui i roto i te Are Pure:

- Suaru a Arona
- Ela a Kaina Orometua
- Mehau P. A Rahui
- Mehau a Mehau Orometua.

Kia akapumaana te ngakau o te tamariki tei Ariki mai i te angaanga Evangelia, e kia akapera katoa te au metua. “E tamaiti kite ra, e rekarekaanga ia na te metua tane: kareka te tamaiti neneva ra, e aue anga ia na te metua vaine.” Maseli x:1.

Na Mehau Orometua

E Oroenua Kerekere

“E maata te moni a te Kavamani,” Kua pera rai tatou i te au mataiti i topa akenei. Kua tika oki taua tuatua i te au mataiti i topa, kareka i teia au ra nei, ko te au Kavamani tei putaua rava, e tei kimi ngata rava i te au ravenga e rava'i te moni no te angaanga i te akatereanga i te enua. Te vai ra nga mataara e rua, e rava'i te moni. Tera te mataara mua, ko te akameangiti atu i te tutaki o te aronga rave angaanga; e tera te rua o te mataara, ko te akamaata atu i te tero i runga i te tangata katoatoa. Te kimikimi nei te Kavamani New Zealand i teia nga mataara e rua nei i teia tuatau. Kua akatakaia tetai aronga ei kumiti no teia akakoroanga, e ka akara matariki taua aronga i te au angaanga katoatoa a te Kavamani, e te au ngai e tau ei kia akameangitia te tutaki, ka pera rai ratou.

Kua akara takere te Kavamani i te pae no te akamata i te au tero, e ka akamata rai ratou i te tero i te suka, te ti, e te avaava. Te vai atura tetai au tero. Te vai ra tetai mataara ke ta tetai aronga i kimi kia rava te moni, koia oki, ko te kaiou moni. Ko te aronga marama ra, kare ratou e irinaki i taua mataara. Tera ta te aronga marama, ko te mataiti ma tana angaanga, kia tutaki ravaia te au mea katoa i tona tuatau, auraka e kai vave i to tetai mataiti ke, no te mea, ka maata atu rai te manamanata kia tae atu tatou ki taua mataiti i pou takere ei tona kai i te kaingaia. Ko te tu rai tena i New Zealand, e ko te tu katoa ia i Beritane e te au enua atu.

I na ra, ko teia tu ta te au Kavamani e rave nei, ko te tu tikai ia e tau no te ngutuare. Ka tau meitaki kia akara te pu ngutuare i te au angaanga katoa o te ngutuare, e ko te ngai i tupu ei te kaimoumou, kia tipu vaveia te tutaki i taua ngai ra. Ko te au mea tei riro ei akatietie anga ua, kia tipu vaveia te tutaki i taua ngai ra. Ko te au mea akamanea ua, e te tarekareka ua, kia akara matariki ravaia te reira. Ko te au mea ia tei tau kia tutakia; kareka te akanengonengo puapinga kore ua, kare rava te reira e tau no teia tuatau onge nei. Tera tetai mataara, kia akamaataia te tero. Eaa ra te mea te ka teroia i roto i te ngutuare? Tera te mea tei tau kia teroia, ko te maroiroi kopapa. Kia akamaataia te tero i te maroiroi no te tautai, no te tanu i te kai, e no tetai au angaanga atu.

Ko te tuatua i te vaa o te tangata e, "E tuatau onge teia." Kia akara ra tatou i te tu o te au mapu i teia tuatau, kare tatou e manako e, e tuatau one teia. Te aere nei te akamanea, te tarekareka te teata, mei te mea e, e tuatau moni teia. "E kare koe i kite e, e mate maata toou e te putaua," Apok iii:17. Aea e kore ei teia tuatau onge e e tupu akaou ei te tuatau meitaki? Aea nei ra! Te vai ra te tuatau e tupu akaou ei te meitaki; inara, auraka e irinaki pouri ma e, ka tupu apopo. Tei mua ia tatou te au marama onge. E tanu i te kai, e e tanu atu rai i te kai.

Tei moe i te moeanga roa

Ko Turepu Maevaia – Kua moe ake nei to tatou taeake ko Turepu Maevaia, i te ra 18, Sept, 1931. Ko tetai metua tane akaaere teia i te angaanga a te Atua i roto i te Ekalesia Avarua. E Diakono akono aia i te angaanga a te Atua ma te tae o te ngakau, e te maroiroi katoa no te rave, e no te tuatua katoa ki te Ekalesia. E koia rai tetai tauturu-ture no te Apii Sabati i Avarua. E rangatira oki aia i raro ake ia Makea-Nui Ariki. Te tangi nei tatou i te au taeake ma te kopu tangata e te anau. Kia akameitaki mai te Atua ia ratou katoatoa, e kia akapumaana. E te au taeake! Eaa ra ta Paulo i roto i te Roma xiv 8?

Na V. Ruatiti

Tei moe i te moeanga roa

Ko Kimireva a Kimi. Ko tetai tamaiti maroiroi e te akono teia i roto i te Apii Sabati o Nikao tei takake i te ra 7 no Sept, 1931. Kua riro ra te takake anga o Kimireva ei mea mamae e te tangi ki te ngakau o nga metua, ma te anau, e te kopu tangata katoa, no te angaanga meitaki maata a teia tamaiti. Te vai ra te au meitaki o te kopapa tei akakoroia e tona ngakau ei meitaki no te ngutuare, e no te kopu tangata, ma nga metua, kare ra tatou e tuatua maata i te reira. Teia ra ta tatou ka akamaara i te angaanga meitaki a teia tamaiti ko tona arataki anga i te ngutuare. Kua riro aia ei rave i te akonoanga no te pure ngutuare i te au ra katoa, te popongi ma te aiai, ma te pati akatenga ki tona metua tane, kia akaruke i te kino, kia aru ia Iesu ei tangata no Iesu. I te ra 2 no August, kua riro mai tona metua tane ei tangata no Iesu, e kia kite aia e, kua riro mai tona metua ei arataki i te ngutuare na te mataara au e te meitaki, kua akaruke mai aia i te kopu tangata ma nga metua, i te ra 7 no Sept, kua aere atu aia ki tona metua i te ao. Kia akapumaana mai te Atua i nga metua ma te kopu tangata katoa i roto i teia tumatetenga.

Aitutaki

Kua riro rai te marama ia Augusto ei marama rekareka no te iti-tangata o te Atua i Aituaki nei. Tera te mea i tupu ei te rekareka maata, ko te au taeake e te au tuaine Ekalesia i Ureia e Amuri, kua taokotai akaouia ratou e to Arutanga. Mei te mataiti 1914 e tae mai ki teia mataiti 1931 nei kua taka ke ratou; kia tae ra ki teia au ra nei kua tupu te mataora i te taokotai anga i nga Ekalesia tei noo takakeke i te au mataiti e ngauru ma itu.

Kia tae ki te ra 26 no Augusto, kua uipa a Terepai Orometua i te au Diakono no te tuatua anga i te tiki anga ia Ureia e Amuri, e kua ariki te uipaanga i taua akakoroanga. Kua iki katoa ia te au Diakono e te aronga te ka aere, koia oki, ko te au Diakono ma nga mema Konitara Ekalesia ma nga Ariki. Ko Tiro Ngaropu tei akatakaia ei rave pure. Kia tae ki te ra 28 no Augusto, kua aere te tere i te mamaiaata i taua popongi ki Amuri. Kia oti te pure anga, kua aere te tere tangata ki te kainga Orometua i Amuri, e kua kai i te takurua tei akonoia e te Ekalesia i Ureia e Amuri ei ariki i te tere tangata.

Kia tae ki te ra 30 no Augusto, i te Pure Avatea, ko te taime ia i aravei ei nga Ekalesia. Kua apai mai ratou i ta ratou taoonga rima; okotai ariki kaingakai, okotai mereki ario ma te karati ario. Kua riro tikai taua ra ei ra

mataora e te rekareka, e ka riro rai teia kapiti anga ei mea mataora e te tinamou tikai na roto i te pure anga o te Evangelia o Iesu Mesia. Tera oki tetai akairo e kite ei tatou e, e pirianga tinamou teia, kua akatupuia tetai angaanga na roto i teia kapiti anga. Kua a'u ia nga pa Rautaro, Mamanu e pa Tavake nga Amuri, Ureia, Ngatipaaki, i Akamata; e kua piri mai ireira a Reureu e Nikaupara. Okotai nga roto i teia kapiti anga nei.

Teia te akanoanga o te akaaereanga o nga pa, na Nikaupara e tu i te pa, ka aere te katoatoa ka tanu kai. Kia aiai, kua aere mai te tangata ki te ngai e tuatua'i te ika. Ka tu a Jim Crow, koia oki a Nero, ko te ariki rai ia tei ikia no te akaaere i te pa. Ko to raro ake iaia, ko Manu, koia oki, Tiare Paraka. Kua akaaereia te ika ki runga i te au matakeinanga e rima. Kia oti, kua aere ki te kainga. Ko te au mea teia tei tupu na roto i teia kapiti anga, e teia okotai anga o to te Atua iti-tangata. E te iti-tangata o te Atua e, e mea umere tikai teia na roto i ta te Atua tika. Kia ora na tatou i te Atua.

Na Meti, Apiianga

Ko te matenga o Teau-ariki Vaine

Kua riro te mateanga o teia metua vaine ei tumatetenga no te tangata katoatoa i roto i te oire ko Kimiangatau. Tera te tumu i tumatetenga'i te katoatoa o te tangata no tona mate anga, no tana akatere anga i te oire, no te tauturu anga i te Evangelia i te pae kopapa. Kua pera katoa i te angaanga enua i roto i te oire, koia rai te akamaroiroi i te au vaine i te rave anga i te reira pae mei te taime i kake ei raua ei ariki e tae ua mai ki tona mateanga. E metua vaine akakoromaki aia i te au timataanga tana i kite i roto i tona ora anga. E Ekalesia oki aia, mei tona akamata anga, kare i topa ana e mate ua atu. Te tangi nei tatou i te Ariki ia Teau no tona tumatetenga maata i tona akaperepere tei aere na te mataara o te katoatoa. Na te Atua e akapumaana mai iaia, ma te anau. Tira ua.

Na Rongo Orometua

Ko Aue Vaine

Ko tetai tumatetenga teia ta tatou i kite i teia au ra nei, koia oki te taka ke anga o teia tuaine nei tei akakoro no te rave angaanga i te angaanga a te Atua. Kua akateatea mamao meitaki oki i te pae o te kite. Ko tetai vaine kite rai teia i roto i te Apiianga. No te paruparu ra o te kopapa, kare taua akakoroanga i tupu i teia ao nei. Te vai ra tana angaanga i mua i te aroaro o te Atua, e no reira kare tatou e karanga e, kare te akakoroanga na roto i te ravanga a te Atua. Na te Atua e akapumaana i te tane e te anau, e te kopu tangata katoatoa.



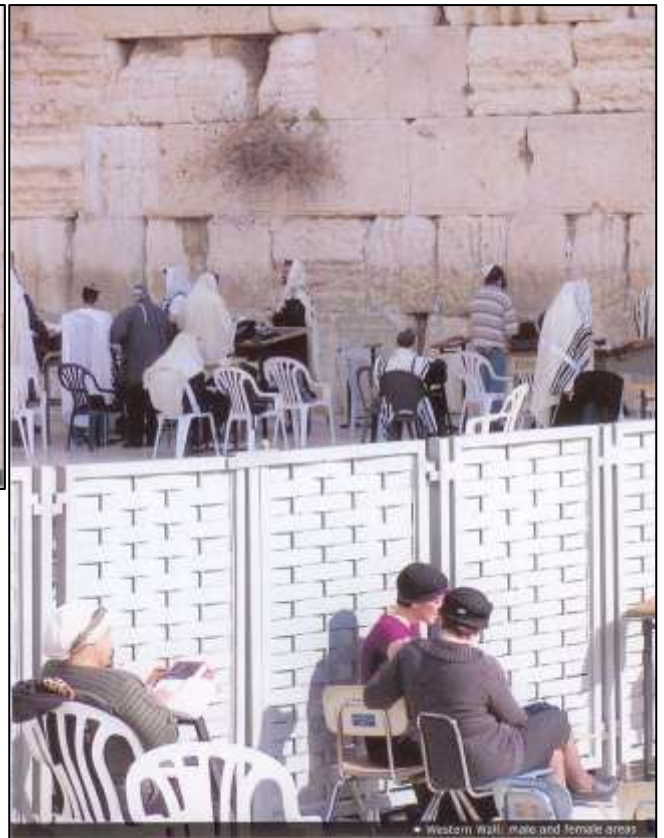
Copra and oranges carried across the reef and through the surf at Mangaia around the mid 1900s (K. Hancock, 1979)

PART 2

Walking Through Bible Places

This is the seventh of a series featuring pictures and notes from a book by Dr. Daud Soesilo with the above title. The book is a joint publication by the Indonesian Bible Society and the Bible Society of Singapore. Dr. Daud visited Takamoa in September 2012 as adviser on the BSSP-facilitated translation of the Bible, and presented a copy of the book to the church. The CICC is grateful for his approval to reproduce some of the contents of his book for the purpose of this newsletter. Dr. Soesilo is pictured on p.9 of newsletter 45. Re-typing and scanning of the photos were done at Takamoa by N. Mataio, CICC General Secretary.

Western Wall



The Western Wall (Hebrew *HaKotel*) is located in the Old City of Jerusalem, in the Jewish quarter. This wall supported the enlargement of the ground area around the second Temple. The large stones on the lower parts of the Western Wall were brought in by King Herod around 20 BC to reinforce an open field around the Temple. (Source: Daud, plus 2 photos, above & right)

The Western Wall is part of a big renovation project initiated by King Herod. In the year 37 BCE, Herod was appointed king in Jerusalem and he soon initiated a huge renovation project for the Temple. He hired many workers who toiled to make the Temple more magnificent and to widen the area of the Temple Mount by flattening the mountain peak and building four support walls around it. The Western Wall is the western support wall built during this widening of the Temple Mount Plaza. (Source plus 2 photos below from Google)





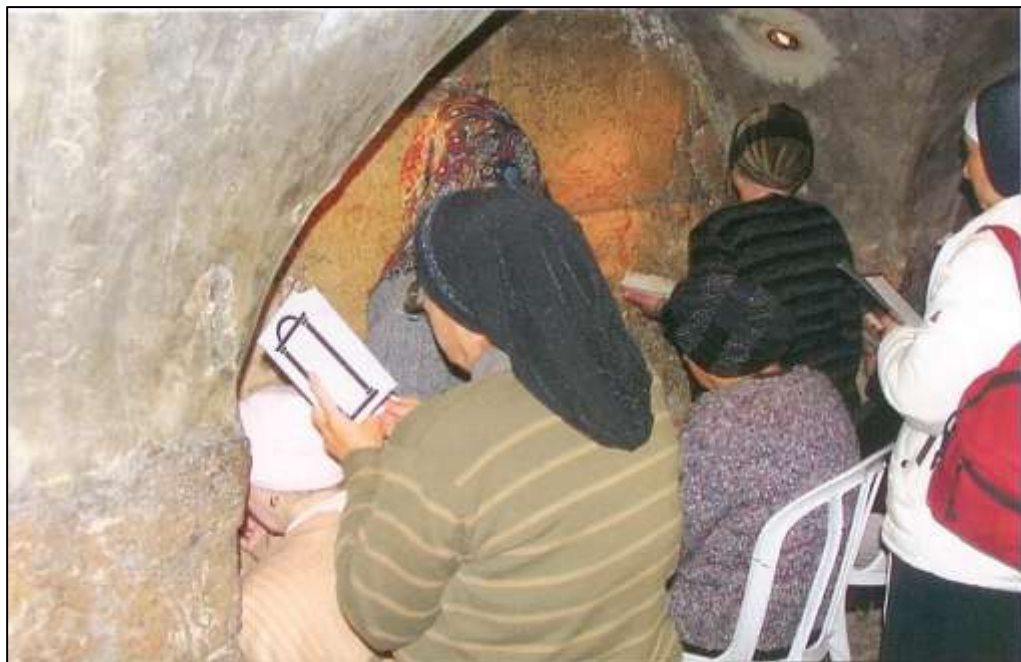
Written prayer requests placed in the wall.

When the second Temple was reduced to rubble in 70 AD, only the outer retaining wall on the western side survived. This remnant is now called the Western Wall. In the beginning of the 7th century AD, the Persians laid siege to this area. After the victory of Caliph Omar, a simple mosque was built there. At the same site, Caliph Abd ai-Malik built the Dome of the Rock in the 7th century AD, and Jews were not allowed to return to this area to pray.

They could only pray at the base of the Western Wall, to weep over the destruction of the Temple. This is why, for centuries, it was known as the Wailing Wall. The Western Wall has become the holiest place of prayer for the Jews. They believe when they pray at this site, it is just like praying directly to God.

"... if my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven. and will forgive their sin and heal their land. " (2 Kings 7: 14).

Only part of the retaining walls can be seen above the ground, but other sections can be seen underground in the Western Wall Tunnel. Here, archeologists discovered artifacts from the time of King Solomon, a water channel, and an ancient street called the Herodian Street. It is most likely that Jesus had walked along this road.



Praying inside the Western Wall tunnel

Temple Mount



■ Dome of the Rock

Old City of Jerusalem. The Jews call it Temple Mount (Hebrew *Har HaBayit*), while Muslims call it *Haram al-Sharif*, the "Noble Sanctuary".

Luke 19: 41-44 tells of how Jesus wept over Jerusalem: *"If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."*

The first Temple was built by King Solomon, then the second Temple was rebuilt by Ezra and Nehemiah, and later beautified and enlarged by King Herod. It was finally destroyed by the Romans under the command of General Titus in 70 AD. The former site of the Temple is situated in the



Al Aqsa Mosque

In the middle of this complex stands the Dome of the Rock (*al-Sakhrah*) which has an octagonal-shaped dome. It is often wrongly called the Mosque of Omar. In the midst of Dome of the Rock lies a stone that is believed to be the site where Abraham was willing to obey God's order to sacrifice his son (Genesis 22:2). Because of its beauty, the Dome of the Rock is called the "Jewel of Jerusalem Architecture".

On the Temple Mount also stands the Al Aqsa Mosque (literally "the farthest mosque"). It is the largest mosque in Jerusalem. Al Aqsa was the first direction that should be faced when a Muslim prays during obligatory prayer (Arabic *salah*), before it was moved to Kaaba in Mecca.

Dead Sea



• Crystallised salt



• Salt sedimentation in the Dead Sea

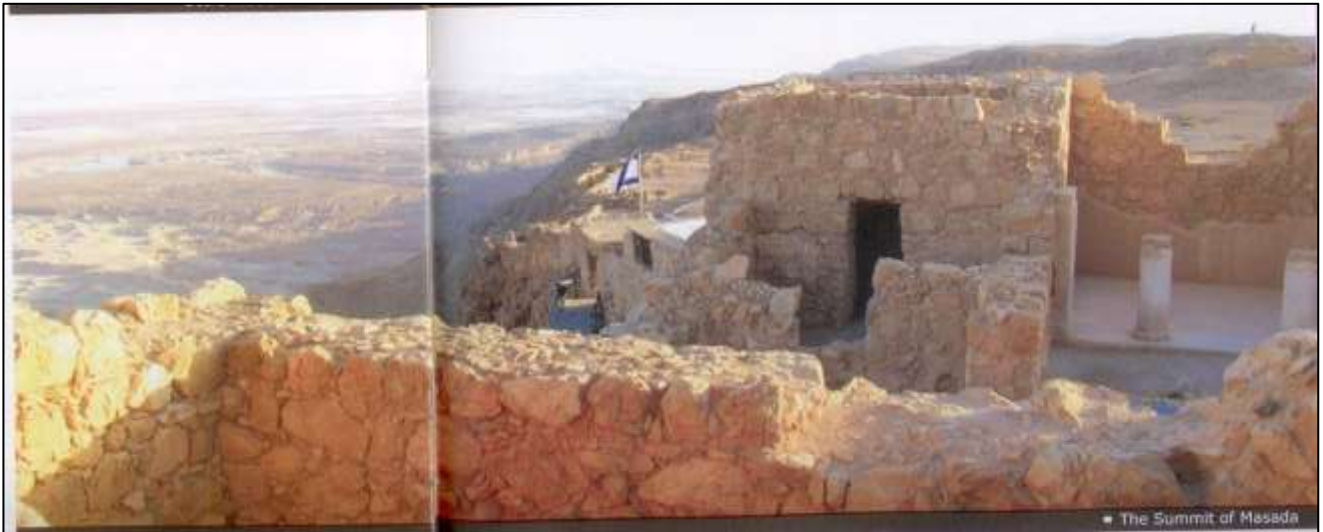
The Dead Sea is situated between Israel, the Palestinian territory (West Bank) and the Judean desert on the west, and Jordan on the east. It is 420 m below sea level, and is the lowest point on the earth on dry land. It is approximately 50 km long and 17 km wide. The main source of its water is the Jordan River. In Hebrew, it is called *Yam HaMelah*, which means "Sea of Salt", while in Arabic it is known as *Bahr Lut* "Sea of Lot". In the Old Testament, the area was at first called the Siddim Valley, the place where the kings used to go to war (Genesis 14:3). The south end of the Dead Sea was the eastern border of Israel (Numbers 34:3,12). It was also referred to as Salt Valley (2 Samuel 8: 13; 1 Chronicles 18:12, CEV), and it is translated as *Laut Asin* "Salty Sea" in the Indonesian New Translation (see Genesis 41: 3, INT).



• Floating on the Dead Sea

The Bible tells that King David killed 18,000 Edomite soldiers in the Salt Valley (2 Samuel 8: 13) and King Amaziah killed 10,000 Edomite soldiers there (2 Kings 14:7). In the vision about the stream flowing from the Temple, the Prophet Ezekiel received these words: *"This water flows eastwards to the Jordan River valley and empties into the Dead Sea, where it turns the salt water into fresh water. Wherever this water flows, there will be all kinds of animals and fish, because it will bring life and fresh water to the Dead Sea."* (Ezekiel 47:8-9, CEV) In his vision of Jerusalem, the Prophet Zechariah received the following words: *"In both summer and winter, life-giving streams will flow from Jerusalem, half of them to the Dead Sea in the east and half to the Mediterranean Sea in the west. "* (Zechariah 14:8, CEV) It is one of the world's saltiest bodies of water with 31% salinity, making it 8.6 times saltier than ocean water. No fish or aquatic plants can live in it, which is why it is called the Dead Sea. People can easily float in it because of the high salt concentration. The water of the Dead Sea contains numerous minerals, such as magnesium chloride, calcium chloride, magnesium bromide, sodium and potassium, which are useful for pharmaceutical, cosmetics and agricultural industries.

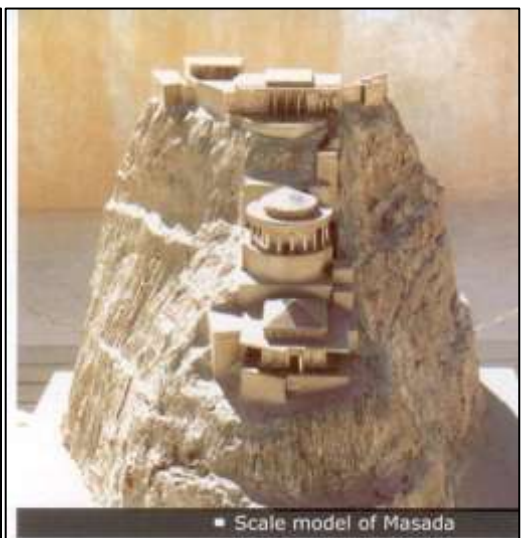
Masada



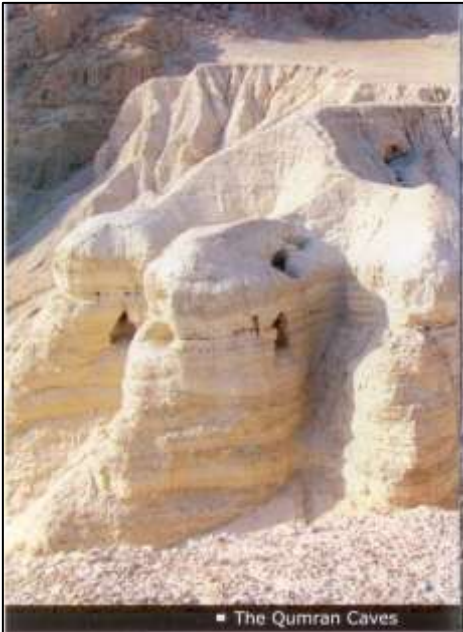
Masada is a magnificent fortress and palace built on a rock plateau on the eastern edge of the Judean Desert, about 400 m above the southwestern shores of the Dead Sea, not far from Ein Gedi. It was originally built by Alexander Janneus, the Hasmonean king; and later completely rebuilt by Herod the Great. The word Masada originates from the Hebrew word *metzuda* "fortress."

Masada was once under the leadership of Eleazar ben Yair, a commander who led Jewish extremists to fight against the Roman Empire in 66 AD. At the time of the fall of Jerusalem in 70 AD, the remaining Jewish rebels fled from Jerusalem to join the group in Masada. This fortress became the last Jewish stand against the Romans. They held out for three years against the siege of more than 10,000 well-equipped Roman soldiers.

Finally, when the Romans built a ramp rising to Masada's summit in 73 AD, Eleazar and his people decided on mass suicide. Thus, 967 Jewish people died as free people rather than to become Roman slaves.



Qumran



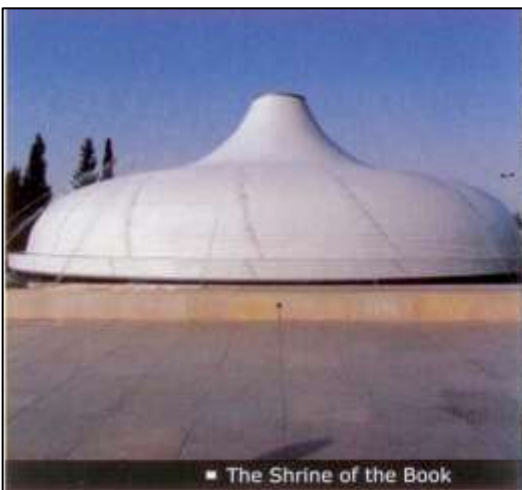
■ The Qumran Caves



■ Models of the clay jars used to store the Scrolls

Qumran is located southeast of Jerusalem, on the shores of the Dead Sea. In 1947-1956, a number of ancient Hebrew scrolls of the Old Testament were discovered in the caves of Khirbet Qumran, and in the surrounding areas such as Masada, Nahal Hever, Wadi Murabba'at, Nahel Seelim, Khirbet Mird, and Nahal Mishmar near the Dead Sea. This important archeological discovery began when two young Bedouin shepherds, looking for their lost goat, unintentionally discovered a clay jar containing an ancient Hebrew scroll that had been preserved for 2000 years. After this first discovery, archeologists discovered more scrolls, including the oldest known copies of the Old Testament. All the books of the Old Testament except for Esther were found.

Most of these scrolls were from 1st and 2nd century BC, and some may have even come from 3rd century BC. Most likely these scrolls were the library of a Jewish religious group called the Essenes (from the Hebrew word *Hasidim* meaning "pious" or "righteous"). Long ago they used to store scrolls in clay jars to preserve them. The seven almost-complete Qumran scrolls are stored in the Shrine of the Book in Jerusalem, which was built in the shape of the lid of an ancient scroll jar. Its white roof stands in stark contrast to the black obelisk next to it, symbolizing the apocalyptic battle of the children of light and darkness.



■ The Shrine of the Book



■ A portion of Qumran Scroll on display at the Bible Society in Israel

PART 3

The Early Days

“From Darkness To Light.” (LMS 1872-1972, by G. Lindsay Lockey). This aptly titled book was kindly given to me by Heagi Isaia (aka Akameamea, Aka for short), leader of the Porebada Tere Party from Papua New Guinea which toured Rarotonga in October/November 2012. The contents of the book were so touching and revealing that I decided to share it with other readers so they too can appreciate (i) the nature of the country that the stories originated, and (ii) the struggles and hardships encountered by God’s people from the Pacific and beyond who committed their lives to spreading the Good News of the Kingdom of God to the people of Papua New Guinea.

Takamoa records indicate that over 200 native Cook Islands Missionaries were sent around the Pacific to preach the Word of God, a significant number went to Papua, the last one being Rev. Turaki Teauariki who went there in 1963 and came back in 1975. This is the first of a 2-part series which I hope the reader will find useful and inspirational. - Editor

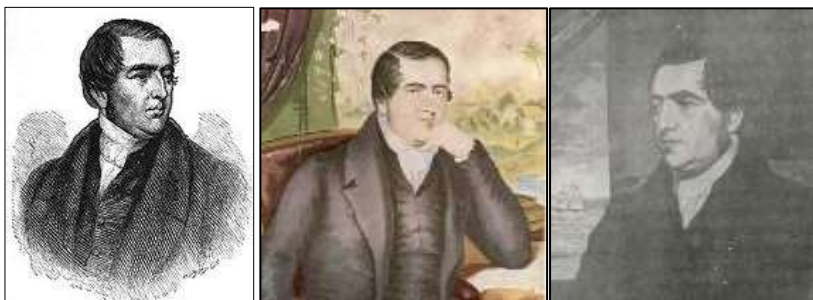
1. BEFORE THE START

One hundred years ago people in other parts of the world knew little about New Guinea. What they did know did not make it an attractive country for them. They had heard of its streaming jungles, its backbreaking mountains and treacherous coral reefs, and of the deadly fever that took men’s lives. They had heard of the fierce and warlike men who lived there. They had heard of the fierce and warlike men who lived there. They had heard that these men fought wildly, killed frequently, and that many ate the bodies of their victims. There was nothing in New Guinea to attract men from comfortable homes in England or Australia, or to draw them from Pacific Islands which were becoming more peaceful.

If New Guinea was so unattractive, why did men from England and the Pacific Islands settle there and in the Torres Strait from 1871 onwards? It was Tepeso of Lifu who gave the reason for their coming. He had been left at Darnley Island in 1871 in order to move on to Murray Island as a missionary. They tried to frighten him from going by telling him that there were poisonous snakes and centipedes and crocodiles there. He asked if there were men also. Yes, they said, but very fierce and savage men. That will do’, Tepeso said, ‘wherever there are men, missionaries are bound to go.’

That is how it all started, Men had found that when they let Christ take hold of their lives their fears and their defeats were overcome. They became new men in Christ. This experience was so tremendous that they were compelled to tell others about it in the hope that they too would find a new and exhilarating life. It was this experience that sent men and women out on Christian mission. It was this that led to the foundation of the London Missionary Society in 1795 and to the sending of its first missionaries to Tahiti, Tonga and the Marquesas Islands in 1796.

One of the greatest of the L.M.S. missionaries in the Pacific was John Williams. Between his arrival at Moorea in 1817 and his death at Erromanga in 1839 he brought the Gospel to more Pacific Islands than any other man. As early as 1822 he put a plan before the L.M.S. Directors which included a pioneer mission to New Guinea. Two years before he was killed he was speaking again of his own longing to go to the great island to preach Christ there, but he died before he could do what he so much wanted to do. Over thirty years were to pass before others could carry out the mission that John Williams had hoped to begin.



*The great
Missionary John
Williams of the
London Missionary
Society.*

2. THE NEW GUINEA MISSION BEGINS

In 1870 A. W. Murray, a 60-year-old missionary, was sent to the Loyalty Islands to work with a younger missionary, Samuel Macfarlane. Probably both of them knew that, a few years earlier, Captain Banner had suggested to their fellow-missionary John Jones, that he should send Christian teachers to New Guinea. The Captain was trading in the Torres Strait, and offered to take South Seas pastors there free of cost and to look after them in the islands of the Strait. Nothing could be done when Captain Banner made his offer, but when A. W. Murray joined Samuel Macfarlane in the Loyalty Islands the L.M.S. Directors asked them to go to New Guinea and begin Christian work there.

Both these men were sure that the best missionaries to Papuans would be Christian pastors from the Pacific Islands. During the past seventy years many of the people of the islands had themselves found new lives in Christ. They had shown that they wanted to take Christ to other men. The two missionaries called for volunteers from the Loyalty Islands, and eight men and their wives were chosen to go. They were the first of hundreds of South Seas Christians to become missionaries to New Guinea, and their names should be remembered. They were Ella, Gucheng, Mataika, and Tepeso from Lifu, and Josaia, Keresiano, Simone and Waunaea from Mare.



Papua New Guinea (from Google map)

The missionaries and the pastors knew that their work would be difficult and dangerous because Papuan men were fighting men. They thought that their best plan would be to start the Mission in the Torres Strait Islands. They did not think that the people of these islands were different from Papuan people. They thought that the islands were part of New Guinea. If they could win the islands' people to Christianity and train some of them to be pastors, then Torres Strait Papuans could become missionaries to the people of the New Guinea mainland.

In the little ship Surprise the missionaries and the Loyalty Islanders reached Darnley Island on 1 July, 1871. They left two pastors there, one of whom was to find his way to Murray Island. Four were taken to Dauan to begin Christian work there and at Saibai. Two others were taken to Warrior Island. Murray and Macfarlane sailed back to the Loyalty Islands in Surprise. Before they left the Torres Strait they were able to go ashore on the New Guinea mainland for a few hours and to talk with the people of Katau. On 17 July 1971 the centenary of this visit was celebrated with great rejoicing by the people of the Western district at Mawatta, Tureture, Massingara and Daru.

In 1872 the L.M.S. asked A.W Murray to leave the Loyalty Islands and to take charge of the New Guinea Mission. He was to live at Somerset (Cape York) on the northern top of Australia. When he settled there he brought with him seven more pastors from the Loyalty Islands and six from Rarotonga college in the Cook Islands. Some of the new pastors were settled on islands in the Torres Strait, but at last the great day had arrived when Christian missionaries would live and work with Papuans on the mainland.

On 9 November 1872 Josaia and Saneish landed at Katau, and Elia and Pethin were settled at Tureture. The little ship then sailed across the Gulf of Papua and, a fortnight later, on 23 November, the six Rarotongan pastors arrived at Manumanu to make their home there. Their names are still honoured – Adamu, Anederea, Eneri, Piri, Rau and Ruatoka. Returning to the west Cho and Mataio of the Loyalties were left at Marama at the mouth of the Fly River on 1 December; shortly afterwards these two pastors were killed in Christ's service. Tepeso died in the Torres Strait Islands and Adamu lost his life in an accident at Manumanu. Some of the pastors' wives died from malaria. Even in these earliest days South Seas converts were giving their lives in Christ's cause as courageously as many of their successors did.

3. THE CHURCH IN THE TORRESS STRAIT

In 1874 A. W. Murray retired from missionary service; his friend, Samuel Macfarlane, was given charge of the New Guinea Mission. For nearly fifty years Christian work in the Torres Strait was part of the New Guinea Mission of the L.M.S. and was linked with work on the western coast and up the River Fly. Progress was slow on the mainland, but steady gains were made in the Torres Strait. By 1875 pastors had been settled on ten of the islands. In 1877 Macfarlane moved from Somerset to Murray Island. There he started the Papuan Institute to train young Torres Strait Christians as pastors for the islands and as missionaries to the mainland. Within the next ten years sixteen of these men had gone to villages in the Western District. South Seas pastors had tried to establish themselves in Fly River villages, but they suffered so severely from attacks of malaria that they could not do the work they wanted to do. It was the men from the Torres Strait who were able to face the difficulties of this work, and the Fly River villages owe much to their missionary zeal. Their work is still remembered with pride in their own islands.

More pastors came from the Pacific and, in the 1880's, four missionaries from England (J.T.Scott, H. Scott, w. Sharpe, and E.B.Savage) joined Macfarlane in his work. Illness prevented them from spending much more than a few years in the islands. Then, in 1887, Macfarlane retired from his work after having been associated with the New Guinea Mission from the very beginning. Soon afterwards James Chalmers (Tamate) was put in charge of the Western Mission. He did his great work, not from Cape York or Murray Island, but from Toaripi and later from Kiwai Island. New life was breathed into the work. Tamate and others told stories of the devotion of the people. In 1897 a church was built on Mabuia and the handful of people raised £250. While their men were diving for pearls they found a wreck with a cargo of copper. They sold the copper for £800 but gave £200 of the sum for the church building. Tamate looked forward to even greater work when he was joined by a younger missionary, Oliver Tomkins. These hopes were set back in 1901 in the great tragedy when Tamate and Tomkins were killed at Goaribari. But another pioneer missionary was found to take Tamate's place and B.T. Butcher served the Mission, working first from Mabuia and then from Darnely Island. In 1912 he moved from the Strait to open up new work in the Delta country, and his place was taken by T.O. Harries.

By this time the Mission in mainland New Guinea was expanding, and more missionaries and more money were needed for it. The Church was firmly established in the Torres Strait. The Directors of the L.M.S. believed that they could find the men for the mainland only if another Church could find the men for the mainland only if another Church could look after the work in the Strait Islands. In addition to this it was proving more difficult for the New Guinea Mission to supervise Christian work in islands that were under the care of the Queensland Government. The Church of England was already established on Thursday Island and, by arrangement with the L.M.S. had begun work on Moa in 1908. The Directors had talks with the Church of England and in 1915 handed over responsibility for the Torres Strait to its Australian Board of Missions. It became part of the Anglican Diocese of Carpentaria. At that time Bishop Gilbert White said that he believed that the L.M.S. had 'succeeded in teaching the people that Christianity meant a certain way of life, and that if they did not practise that way they had no right to call themselves Christians,' and added, 'I would that all white Christians realised it so clearly'.

On 1 July 1971 the Diocese of Carpentaria celebrated the centenary of the Coming of the Light to the Torres Strait Islands. Representatives of the Congregational Council for World Mission (the former L.M.S.) and the United Church in Papua New Guinea and the Solomon Islands were guests of their Anglican colleagues at the celebrations. In all the rejoicing the people of the Islands and of the Church remembered with thanksgiving to God the work that had been done there by the South Seas pastors and the missionaries of the London Missionary Society from 1871 to 1915. The story of Christian work in the Torres Strait Islands is told in John Baton's booklet, *The Coming of the Light*.

4. BEGINNING IN MAINLAND NEW GUINEA: 1872-1887

Until November 1874 there was no European missionary living on the mainland. South Seas pastors had been settled at Katau, Tureture and Parama in the western district and at Manumanu in the central district in 1872. Within a few months the Parama pastors had been killed and one of the Rarotongas had died at Manumanu. The pastors at Katau and Tureture suffered from malaria and had to go to Dauan and Saibai from time to time to recover. So badly did malaria affect the Manumanu pastors that they had to be taken to Cape York until they were better. While they were recovering at Cape York it was learned that Captain Moresby had discovered a new harbour on the central coast and believed that two villages there, Hanuabada and Elevala, would be a better place for the missionaries than Manumanu.

In November 1873 A.W. Murray brought Anederea and Rau to Hanuabada, and Eneri and Ruatoka to Elevala. Four months later Piri came and settled at Boera. Then, in November 1874, the first European missionary arrived and W.G. Lawes settled at Metoreia above the villages of Hanuabada and Elevala. In every way he was a great missionary, and for thirty-two years he gave himself to evangelism in Port Moresby and along the coast east and west, to language work and translation, and to the training of Papuan pastors. For three years he was the only missionary in New Guinea, but in those years that was able to add to the pastors already settled at Hanuabada, Elevala and Boera, others at Porebada, Rearea, Tatana, Baruni, Tubusereia, Pari, Badili, Hula and Kerepunu, while Macfarlane posted two men on Yule Island. Working with Macfarlane, who visited the mainland from Cape York, Lawes saw the first expansion of the Mission from Yule Island in the west to Kerepunu in the east. Meanwhile pastors were still pioneering the mission on the Western district's coast and in the Torres Strait Islands.

After three years of often lonely work W.G. Laws and Samuel Macfarlane were joined by a third missionary when James Chalmers came from Rarotonga. His arrival in 1887 led to a great expansion of the Mission. For more than twenty years Tamate travelled the coast from Milne Bay in the east to the Mai Kassa River in the west. His explorations took him inland to the mountains and up the great rivers. He became Papua's pioneer explorer, but he was always the Christian missionary. He wrote: 'I have no wish whatever to turn explorer, but I do wish to know all that is to be known about New Guinea – but only in the capacity of a missionary would I travel.' For the rest of his life, he was travelling along the southern coast bringing peace to warring Papuans and making opening for the preaching of the Gospel.

Chalmers first settled on Suau island in December 1877 but, even before he made his home there, he and MacFarlane had settled South Seas pastors at Teste Island and in Milne Bay at Killerton Island. The work was done in danger to missionaries' lives, but it must not be forgotten that their wives faced the dangers too. When Tamate was warned that he was to be killed at Suau he thought that he would leave for his wife's safety. But it was Mrs. Chalmers who said that they would stay, believing that God would protect those who were doing His work. But just as John Williams in the Pacific could not be content 'within the narrow limits of a single reef' Tamate's restless spirit drove him on. Within half a year of establishing himself at Suau he claimed that he had visited 105 villages between that island and Port Moresby; by the end of the year he reported that there were eighteen stations with pastors in eastern New Guinea.

Laws and Chalmers were alone on the mainland until 1879. During the next eight years six new missionaries came to New Guinea and the Torres Strait, but none was able to stay for more than a few years. Yet, with the splendid work of the South Seas missionaries, the mission expanded. Pastors were placed at Bona Bona; then at Isuisu (where the two and another village in Milne Bay, on Moresby Island, Heath Island and at Samarai. Further west another was sent to Kalo. Gaire and Kapakapa were settled and another pastor went inland to Sogeri. In the Hula-Kerepuna district Paramana and Maopa received pastors. Then, in 1881, tragedy struck again. Anederea of Kerepunu, Taria of Hula, and Matatuhi, an inland pastor and six other members of their group. In face of the danger of death the other pastors remained at their posts and were

strengthened by the arrival of recruits from recruits from the South Seas; in 1885 a new pastor, Tau, bravely took Materua's place at Kalo.

In these same years the Mission began reaching further west from Port Moresby. Tamate had made voyages along the Gulf coast, visiting as far west as Vailala and Orokolo. In 1882 Eneri moved out to become the first pastor at Delena and four Rarotongans settled at Maiva, to be joined two years later by others at Kivori and Nara. Also in 1884 two pastors went inland from Kapakapa to the Saroa district; the following year another went to Velerupu in the Gavuone area. It was also in 1884 that the first pastors went furthest west along the Gulf to Motumotu (Toaripi).

In 1887 the Mission was fifteen years old. By this time it was established on a dozen islands in the Torres Strait, on the south-western coast, and along the southern coast from Vailala to Milne Bay, Christian work had begun in many of what are now the Circuits of the United Church – Daru, Orokolo, Koaru, Moru, Delena, Redscar, Port Moresby, Kadeboro, Saroa, Hula, Gavuone, Fife Bay, and Kwato. There were still gaps along the coastline between the Fly River and Vailala, and between Gavuone and the eastern end of Oranger Bay, where no pastors had been placed.

Rarely in these first fifteen years were there more than three European missionaries at work on the mainland and the Torres Strait. The story of the birth and growth of the Church cannot be understood unless account is taken of the great gift to the country of hundreds of missionaries from the South Seas.

5. THE SOUTH SEAS PASTORS

The New Guinea Mission could not have been established so firmly nor extended so rapidly if it had not been for the sacrificial service of Christian pastors from the islands of the Pacific. They had pioneered the Gospel's advance in their own islands and were anxious to do the same in New Guinea. When Samuel Macfarlane wrote about the outstanding work that he had seen them do he said: 'From Tahiti to New Guinea, the native converts had been the pioneer evangelists. Islands after island, group after group, first learnt the message of love from the lips of these simple, earnest, faithful men and their heroic wives'. At the time when the first Loyalty Islanders set out in 1871 C.F.Scott of Samoa wrote: 'Three of my teachers, my best men, are painting to go as missionaries.' James Sleigh of the Loyalty Islands said that at their May meetings the same enthusiasm to serve the New Guinea Mission was shown by men from the churches in Lifu, Mare and Uvea. When W.G. Lawes left Niue for New Guinea he took Niuean pastors with him; they suffered badly from malaria and one died, but the missionary who took Lawes place on Niue wrote, 'Several of the students are longing to join their brethren in New Guinea.'

They came to New Guinea from almost every L.M.S. Mission in the Pacific. The first were the Loyalty Islanders who settled in the Torres Strait Islands in 1871 and on the mainland in 1872. In 1872 the first of a long line of Cook Islanders joined the Loyalty Islanders. Two years later the first Niueans arrived with W.G. Lawes, In 1884 the first Samoan pastors came, and in 1887 Albert Pearse came to Kerepunu bringing men from Tahiti with him. In 1893 a Gilbertese, converted by a Samoan, offered his services. The Ellice Islands were to make their contribution, and in later years Nauru sent its own missionary to the western district. Christian pastors from the Pacific were telling men in New Guinea villages of Christ's love for them before any European missionary settled alongside them in many places. The work was costly, Pastors, their wives and children, died in service. In 1900 a memorial chapel was opened at Vatorata by Ruatoka, the veteran Rarotongan missionary. When people entered the chapel they saw a memorial window bearing the names of no less than eighty-two South Seas missionaries who died for Christ in New Guinea between 1871 and 1899. Ruatoka himself was prepared to give his life if it were needed. He had grown old in missionary service in 1901 when he heard that Chalmers and Tomkins had been killed at Goaribari. Straight away he wrote: 'Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and His word I would teach to the people, that they may become Jesus' people. My wish is just this.'

In 1861 the deacon Elikana of the Cook Islands had drifted for days in his canoe across the Pacific Ocean. The winds and the tides took him to the Ellice Islands and he became the first man to speak of Christ there. It was his son, Tauriki, who became the pastor at Motumotu (Toaripi) and who was killed by the people of Moveave up the Tauri River. When he was warned of the danger he could have stayed in his village and

saved his life, but he said, 'No, These are my people and I will go with them.' When his father, then an old man, heard of his son's death, he begged to be sent to New Guinea to carry on his work. Think of Itama of Manihiki who went to Hula in 1882, just a year after the Kalo massacre. He had been serving there for eighteen years when he became ill and was sent to Australia for medical treatment. In Sydney the doctors found that he had cancer. The only way to cure his disease was to cut away the tongue. His life was saved, and he wrote back to New Guinea: 'My tongue is gone; I am dumb and cannot speak. Great is our desire to go back to New Guinea, but as I cannot talk, we shall go back to our own land, and there try to do something for Jesus.'

There was Mairi of Tahiti, who had trained at the Rarotonga college before he was sent as the first pastor to live on the island of Mailu. He was there for ten difficult years before he went back to the Pacific for a holiday. He remembered that he went to New Guinea with five others and their wives. Eight people from that party had died, but Mairi said, 'The warrior does not turn back from the battle, and in this fight against sin and heathenism, we need all the help we can get.' Mairi saw the first results of his Christian battle when, in 1897, his missionary came to Mailu and baptized forty-seven people into the Christian faith.

Story after story could be told of the faithfulness and the courage of these men and their wives. The Church cannot remember the centenary of the coming of the Gospel without remembering the tremendous Christian work that they have done.

6. THE FIRST PAPUAN PASTORS

Missionaries and South Seas pastors gave great Christian service. However, right from the beginning they all believed in and worked for the day when Papuans themselves would be the messengers of the Gospel to their own people. And they were not disappointed. On 5 January 1881 the first Papuan Christian, Arua Daera, was baptised in Port Moresby. In that same year he sailed west with the Motu trading canoes and came to Vailala. In October 1881 Tamate went across the Gulf to visit the western villages. He found Arua Daera at Vailala and asked him if they were holding a Christian service each Sunday. He was delighted when Arua Daera, a Christian for less than a year, told him he was conducting a service every day and two on Sundays. A year later Tamate was at the other end of the country in Milne Bay, and baptised the first Papuans to embrace Christianity there. But he also said of the men he baptised: 'Already they hold services, and exhort in other villages, and when travelling they do all the good they can do to others.'

In New Testament times there were newly won Christians who sailed across the Mediterranean Sea or travelled across the lands around its shores in the course of their daily work. Wherever they went they spoke of Christ and of the way in which. He had renewed their lives. The early Papuan Christians lived in the New Testament tradition. It is one of the great glories of the New Guinea Mission that those who received the Christian faith went out to tell others of it. Just as Arua Daera told village people of Christ at Vailala before any European missionary or South Seas pastor had visited the village, so others spoke of the new faith in other villages.

Perhaps more than anything else, the trading voyages that Papuans made gave opportunity of speaking of Christ to all who would listen. Men from Hanuabada sailed east to Kerepunu and west as far as the Purari delta trading clay pots for sago and logs for canoe-making. Men from the islands near the China Strait traded west to Orangerie Bay, and the Aroma potters exchange their earthenware east to Mailu. Hula men came to Port Moresby to trade coconuts for pottery. Suau people went north to the Trobriands for arm shells. Now there was good news to take as well as trade goods.

Often when Tamate visited a new village he was asked to send a pastor. But villages would not have asked for a pastor if they had not already heard something about the Christian way. And they could not have heard of the Gospel if some Papuan had not spoken of it. So alongside missionaries and Island pastors, Papuans were early spreading the good news of God's love.

Missionaries knew that no one could tell a Papuan about the Christian way better than another Papuan. From the earliest days they wanted to train them as pastors. In 1879 Samuel Macfarlane started the Papuan Gulf Native College at Murray Island with young Torres Strait Island Christians. The Torres Strait Islands and the mainland were still very much part of the one New Guinea Mission. Within ten years about twenty of these men had gone to the Fly River and other parts of the western district as Christian pastors.

The college did not have a very long life, but before it stopped its work, another college had started in Port Moresby. By 1882 W.G. Laws had founded his institution for the training of pastors. In October 1884 Rarua, the first mainlander to be set apart as a Christian minister, was sent to Kivori to serve people of his own race. The following Sunday eight more trained Papuans were sent out as missionaries to their own people. One of them, Mahuru Gaudi of Pari, was still a Christian leader when he died in 1923. These were the first of hundreds of Papuan men to serve their country as ministers of the Gospel.

Fast Facts

Population:	5,887,000
Capital:	Port Moresby; 275,000
Area:	462,840 square kilometers (178,703 square miles)
Language:	715 indigenous languages
Religion:	Protestant, indigenous beliefs, Roman Catholic
Currency:	Kina
Life Expectancy:	57
GDP per Capita:	US\$2,100
Literacy Percent:	66



Papua New Guinea Facts Flag

Papua New Guinea, an island country in the western Pacific, gained independence from Australia in 1975. An abundance of minerals and petroleum brightens the outlook for this tropical nation, comprising eastern New Guinea and many small islands—including Bougainville and the Bismarck Archipelago. A patchwork of mountains, jungles, and swamplands, the country is home to some 700 Papuan and Melanesian tribes, each with its own language. Most of the inhabitants are subsistence farmers, although some grow cash crops.

ECONOMY

- Industry: Copra crushing, palm oil processing, plywood production, wood chip production
- Agriculture: Coffee, cacao, coconuts, palm kernels; poultry
- Exports: Oil, gold, copper ore, logs

Source: Google

7. GOVERNMENT

While this little book has spoken of Papuans, it was really not until 1906 that the southern and eastern part of the island was called Papua. In the early days Europeans spoke of the whole island as New Guinea. When the L.M.S. came in 1872 it called its mission the new Guinea Mission. Britain was not interested in creating another British colony in this part of the world. It was true that Lieutenant Yule of the Bramble had taken possession of the eastern part for Britain as early as 1846, and that Captain Moresby of the Basilisk did the same in 1873, but Britain repudiated their actions.

However, Australians began to fear that Germany would take possession of New Guinea and they did not want a possible enemy so near to them. In 1883 the Queensland Government sent Mr H.M.Chester, their magistrate at Thursday Island, to Port Moresby where he claimed New Guinea for the British Empire. Again Britain repudiated the action. In the following year Australian fears were realised and Germany moved into northern New Guinea.

It was not only fear of German hostility that made Britain act at last. The sugar growers of Queensland wanted men from the Pacific Islands to work on their farms, and many were seized and stolen away for this purpose. Missionaries in New Guinea did not want New Guinea men forced away from their land by the 'blackbirders' who were busy in the islands. There were also Australians coming to New Guinea to seek gold

and timber and cheap land. It was believed that a British government could protect the interest of the indigenous people and help them and Europeans to live together in peace.

So Commodore Erskine was sent to Port Moresby in 1884 and, on 6 November, on the Metorcia hill, and in the presence of W.G.Lawes and Tamate, proclaimed a British protector-ate over the southern part of the island. Erskine and his colleagues sailed to other parts of the islands to proclaim the Protectorate. Lawes and Chalmers went with his men to explain to Papuans what the raising of the British flag meant. So often was the flag raised that Laws said that 'flag-hoisting must seem to the natives to be a white man's amusement.'

Laws and Chalmers did not want to see white men exploiting Papuans or their country. They thought that the coming of government could be a safeguard against this. It could help to unite Papuans into one people, and to prevent warfare and killing between groups of them. The missionaries, who had been in New Guinea for the years before government came, hoped that good laws would provide conditions in which all could more easily become one people in the Christian faith.

Under the Protectorate, the Government of Queensland was given responsibility for its administration. It was transferred to the newly-formed Commonwealth of Australia which took over the responsibility in 1906, at the same time giving British New Guinea its new name of Papua. The Territory has been well-served by able Administrators who have had the welfare of the Papuan people at heart. Any government anywhere will make mistakes, but, when all the errors are recognised, the administration of Papua has gradually given the people of the country the possibility of living at peace with one another, of developing a sense of being one people, of education and medical care, and, above all, of governing themselves in an independent country. Sir Hubert Murray was right when he said, 'Papua's greatest asset is her people.'

8. EXPANSION OF THE MISSION

For twelve years before government came in 1884 British and South Seas missionaries had been living with Papuans and telling them of the Christian way. In that very year the first Papuans to be trained as pastors became members of the team of men which was preaching Christ in a growing number of villages. Down to 1887, when the Mission was fifteen years old, the gains that had been made were the work of Macfarlane, Laws and Chalmers and their Pacific island and Papuan helpers. The Mission, which now extended along almost 600 miles of the southern coast, was considered as having a western and an eastern division. The three missionaries moved from place to place, visiting and encouraging the pastors and seeking openings for the Gospel in other villages.

It was in 1887 that a change was made. The L.M.S. Directors believed that the time had come when more missionaries were needed. When these missionaries arrived they were settled at places where there was promise of a growing Christian community. In the next dozen years Kerepunu and Hula. Motumotu (Toaripi), Kwato, Delena, Iokea, Fife Bay, Kivai Island and Daru, Orokolo, Mailu, and Saroa, became the homes of the mainland missionaries. Instead of a Mission divided into two main parts, there was now a Mission made up of a number of Districts, each in charge of a missionary.

In some ways it was still the day of small things. While many Papuans showed an interest in becoming Christians, the missionaries were careful to admit as church members only those who had quite definitely committed themselves to the Christian way. By 1900 there were about 1700 church members within the Mission. But the work of winning men and women to a new life in Christ was carried on faithfully. When the United Church was formed in 1968 the old L.M.S. area brought into the new Church about 21,000 members and another 15,000 adherents.

By 1900 the pattern was that of a dozen Districts with a missionary supervising each Districts within a Mission, but if Circuits within a Church. But, even in those earlier days, it was possible to see how the Gospel first came to the present Circuits. In this little booklet we can glance at Circuit beginnings, although it will not be possible to mention the names of all the missionaries, pastors and ministers who have helped them to grow.

(a) Daru – Moorehead Circuits

These Circuits cover the area in which the dreaded Tugeri head-hunters raided the villages from Dutch New Guinea (now West Irian). In this place of fighting and fear the first missionaries were Loyalty Islands pastors

who settled at Katau, Tureture and Parama in 1872. Their work was made difficult by repeated attacks of malaria, and they made only slow progress. A few years later they had the help of pastors trained in the Torres Strait Islands. The missionaries who guided their work lived in the islands until 1889 when Tamate took charge from Motumotu (Toaripi). When he moved to Saguane on Kiwai Island in 1896 he was the first European missionary to make his home in the district. He moved to Daru just before his fatal journey in 1901. Under him the Christian work began to grow; since his death it has been frosted by a succession of faithful missionaries from Britain, Australia, New Zealand and the Pacific islands. Parts of the story of the Daru mission are told in Macfarlane's book. Among the Cannibals of New Guinea, in Chalmers book, Pioneer Life and Work in New Guinea, and in E.B. Riley's Among Papuan Head-hunters.

In 1951 Administration set up a patrol post at Rouku on the Morehead River to keep watch on the Dutch border and officers asked that the Mission go there too. Poto, a Kiwai pastor, started a school at Rouku and was joined a little later by Maraga Momo of Port Moresby. On 19 October 1952 the first six Christians were baptised in what is now the separate Morehead Circuit of the United Church.

(b) Aird Hill Circuit

It was in the village of Dopima, by the swamps and river mouths of the western Delta, that Tamate and Oliver Tomkins were murdered in 1901. Others wanted to take their place and preach Christ's love for the men who had done the killing. B.T. Butcher came out from England to start the new Mission, but for seven years had to work in the Torres Strait and the Fly River area. At last, in 1913, he was able to make a new station at Aird Hill. For a quarter of a century he travelled the rivers and creeks and swamps of the Delta bringing peace where there had been war and love where there had been fear and suspicion. Butcher himself told the story of his work in his book, *We lived among Head-hunters*. Missionary successors carried on his work, keeping close touch with the Urika and Orolo Missions. People of the western Delta benefitted from the training that Butcher had given young men in carpentry and boat-building and other skills. The District itself was helped between 1958 and 1968 when a Bible School was set up at Veiru and developed into Chalmers College, training men from the Delta and elsewhere to serve as Christian pastors among their own people.

(c) Urika Circuit

The rivers and creeks, the mangroves and nipa and sago palms, of the western Delta stretch out eastward to the Purari delta. It is not easy to discover from Tamate's books when he first visited this area, but it seems to have been as early as 1883. In 1997 J.H.Holmes settled at Orolo and, with the same desire to press on as Tamate had, began to visit the Namau villages. It seems that he settled a pastor on the banks of the Aivei River at the end of 1899, because in that year a Rarotonga missionary wrote home asking for more pastors for the area so that 'the life to come may be known from Maipua inland to lare below and far off to Vaimutu.' In 1906 Holmes himself moved to Urika to become the first European missionary to live and work among the Namau people. His books, *In Primitive New Guinea* and *By Canoe to Cannibal Land* tell of the people with whom he worked at Urika as well as of those he knew when serving at Iokea and Orolo. When he retired in 1920 other missionaries followed him, but shortage of staff hampered the work for many years. Now the Urika Circuit looks to a brighter future. It has been helped, as has the Aird Hill Circuit, by the training hospital set up at Kapuna in 1948 by Dr. Neville Anderson and carried on for the past eighteen years by Dr. Peter Calvert.

(End of part 1 of 2, second and last part will be in newsletter 52 due in December 2013)



Picturesque traditional PNG costumes Source: Google images

PART 4

Memory Lane



OPENING OF THE INTERNATIONAL AIRPORT – 1974

L-R: Mia Tuteru, Paio Kapi, Pae Tuteru, Poaru Tua, Kapu Joseph, Tuiate Dean, Tangaroa Tangaroa



THE BOYS' BRIGADE BRASS BAND – 1965

L-R: Daniel Apii, David Greig, Tou Utia, ? ? Paio Kapi, Piti Rahui, Ngarima George, Pae Tuteru, Mia Tuteru
Seated: Tuakana Kapi



BB CAMP AT THE MATAVERA PRIMARY SCHOOL, 1960S

Daniel Apii (left) and Taepae Tuteru

Photos kindly provided by Taepae Tuteru



Back Row: Tereapii Teenui, Tapoki Karati, Teremoana Rereiti, Tutai Hiroa, Tangaroa Andrew, Koringo Willie, Karika Turua, Poupouare Ua, Edward Martin, David Akanoa.
Third Row: Teropai Tuakana, Tinirau Teamaru, Ngatokotoru Ratuma, Nooroa Tupa, Remuera Rangī, Teinakore Tekas, Upokoina Teao, Okirua Nataio, Tara Tangimetua, Nootoa Strickland.
Second Row: Mr P. Etches (Manager), Manavaikai Ngata, Vaiteina Kai, Teatunairo Hosking (Capt.) Mr R. Moekaa (Selector-Coach), Vaine Rakei (V.Capt.), Ward Ukarangi, Matamaru Pare, Mr A. Marsters (Coach).
Front Row: Tamoa Tinorei, Vakai Ezekiel, Sam Heather, Tony Manarangi, Criss-Poster.
Absent: Upokotea (hūko) Mata.

1970 Tereora Ruby Representatives



Back Row: Henry Tikaka (V.Capt.), Upokoina Teao, Upokotea Mata, Peter Taripo, Donald Noomaara, Toru Maui.
Middle Row: Mr R. Moekaa (Player-Coach), Teariki George, Louis Louis (Capt.), Harry Ivaiti, Tepoave Raitia, Fred Charlie, Mr G.R. Falloon.
Front: Arona Pere

1970 Tereora Cricket First XI

Source: "KIA TOA: the Magazine of Tereora College, Rarotonga, Cook Islands, 1970."

PART 5

Exposition of the Apostles' Creed

Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 6 (continued from the last newsletter)

SECTION 4: HIS ONLY SON

God is love. Love must have an object, and from eternity the Father was not alone. The only-begotten and well-beloved Son was with Him, dwelt in His bosom, and shared His glory. The Filiation or Sonship of our Lord follows the statement of His proper name and the declaration of His Messiahship. It is expressed in the designation, "Only Son," which is His divine name, peculiar to Himself, incommunicable to any other being. He is the Son of the Father, and is His only Son inasmuch as He alone partakes of His Divine nature, and in this nature is the Son. The Old Testament Scriptures foretold that Christ should be the Son of God. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Isaiah wrote of Him, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The New Testament in various passages bears the same testimony. "In the beginning," says John, "was the Word, and the Word was with God, and the Word was God"; and "the Word," he goes on to say, "became flesh, and dwelt among us, (and we beheld his glory, glory as of the only begotten from the Father,) full of grace and truth." The writer to the Hebrews makes a similar declaration: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who is the brightness of his glory, and the express image of his person."¹ It has been noted that Christ, in speaking to His disciples, never says *our* Father, but either *My* Father, or *your* Father, or both conjoined, never leaving it to be inferred that God is in the same sense His Father and our Father. It appears from various passages in the New Testament, that when He came the Jews identified Messiah with the Son of God, as when Nathanael exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel"; and when Martha said, "I believe that thou art the Son of God, which should come into the world."

He did not first become the Son of God when He took upon Him the nature of man. The Divine Sonship existed in the beginning before He was the child of Mary, the seed of the woman. He was the Son of God before the birth of Abraham: "before Abraham was I am." Though John the Baptist was older than Jesus, and preceded Him in His ministry, Jesus was yet preferred in honour before him, "for he was before him." "The Lord possessed him in the beginning of his way, before his works of old." In the relation of the Son to the Father, there is a mystery which we cannot solve. "Who shall declare his generation?" Earthly figures fail to set forth Divine realities, and as we are dependent upon human emblems for the conceptions we form of heavenly things, we see through a glass darkly. But though we cannot fully understand the sense in which our Lord is the Son of God, we yet believe that He is so in a manner analogous to that in which we are our fathers' sons possessing the same nature as His Father, and having that nature communicated to Him as the only-begotten Son. God has other sons. Angels are termed sons of God. Men are also His offspring, and believers are now the sons of God; but Jesus is God's son in a higher, special, and perfect sense.

That Jesus claimed to be in this sense the Son of God is clear from many incidents in His history. It was ostensibly on the ground that He declared Himself to be "equal with God" that He was arrested and condemned by the Jewish rulers. The high priest put the question to Him directly and solemnly, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The reply was distinct and emphatic. "Jesus said, I am: Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." There is no resisting the meaning which these words convey. The Sonship they assert is very different from that which is implied when a mere man who fears God and keeps His commandments is said to be a son of God. It was a claim to the possession of Divine personality and power, and was so understood by His accusers. When Caiaphas heard the reply he accepted it in its full significance,

tearing his clothes and exclaiming, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

His saying that He was the Son of God was the "blasphemy" for which He was condemned. The horror, real or affected, and the rent robes of the high priest, the verdict of the court, and the contemptuous treatment to which Jesus was afterwards subjected, leave no room for doubting that He declared Himself to be the Son of God, having at His disposal the powers of heaven and earth.

SECTION 5: OUR LORD

The last title of the Second Person is expressive of His dominion. The name "Lord" is the translation of a Greek word, which signifies ruling or governing. Jesus Christ is not only a Lord, He rules by authority and in a sense peculiar to Himself, so that He is commonly spoken of in the New Testament as "the Lord": "Come, see the place where the Lord lay"; "They have taken the Lord out of the sepulchre"; "I have received of the Lord that which also I delivered unto you." In the time of Christ the title "Lord" had for Jews and Jewish Christians a special personal meaning. "The Lord" was in the Septuagint, as it is still in the Authorised English version of the Old Testament, the translation of "Jehovah." When, therefore, the Apostles used this title to designate their Master, there is reason to think that they did so in the full belief that He was one with the Father. This view is confirmed by Paul's statement. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." As Lord, the government is upon His shoulders, His dominion is universal and His kingdom everlasting. This He claims for Himself "All power is given unto me in heaven and in earth"; "All things are delivered unto me of my Father"; "The Father loveth the Son, and hath given all things into his hand." "God hath highly exalted him, and given him a name above every name that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

While Christ is the "Lord of all," the Creed yet sets forth the truth that there is a special sense in which He is the Lord of believers, "our Lord."

Scripture recognises the existence in the universe of two great armies, marshalled under their respective leaders one under the rule of Jesus Christ, the other under His adversary the Devil, otherwise termed Satan, Apollyon, and the Old Serpent. These powers are in constant antagonism, and every man takes his place in the army of Christ or in that of Satan. Those opposed to the Lord are rebels who, except they repent, must share the doom of their leader in the place prepared for the devil and his angels; "for He must reign until He hath put all His enemies under His feet." He is their Lord for their overthrow and destruction; while to those who are "with Him," "the called, and chosen, and faithful," He is their Lord to secure for them victory and everlasting salvation. When we use the expression "our Lord," we declare that we renounce other masters; that we make no compromise with His enemies, and refuse to have "fellowship with the unfruitful works of darkness"; that, renouncing the Devil and his works, rejecting the vain pleasures, pomps, and glories of the world, and denying ourselves the gratification of sinful desires, we accept Christ as our leader, with the determination expressed by the prophet, "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." As the followers and subjects of an omnipotent, righteous King we shall strive to "bring into captivity every thought to the obedience of Christ."

It is noteworthy that a plural pronoun is used in this recognition of Christ as *our* Lord, while elsewhere throughout the Creed the confession of belief is personal, "I believe." The plural form here indicates that while in following Jesus we are separated from the world, we are gathered into the fellowship of the saints, and are members of the whole family in heaven and earth.

ARTICLE 3

Who was conceived by the Holy Ghost, born of the Virgin Mary

The Creed proceeds to declare belief in the doctrine of the Incarnation, which is thus set forth in the Shorter Catechism: "Christ, the Son of God, became man, by taking to Himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin."

Two Evangelists record the miraculous birth of Jesus. Mark and John do not refer to it, and their silence has led some opponents of Christianity to discredit the statements of Matthew and Luke. But while there is no direct account given by Mark or John of the miraculous conception and birth of Jesus, the fact of His Divine descent is implied in many portions of their Gospels. The words with which Mark opens his narrative clearly express it, "The beginning of the gospel of Jesus Christ, the Son of God;" as does the statement he makes that at His baptism there came a voice from heaven saying, "Thou art my beloved Son, in whom I am well pleased." John is equally explicit in declaring his belief in the Divinity of Jesus. The opening words of his Gospel assert His Divine nature: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

It is evident, therefore, that each of the Evangelists believed in the Divine origin of Jesus, for they would not have used such language regarding one who in their opinion was a mere man, the son of Joseph the carpenter and of Mary his espoused wife. Matthew, who wrote for Jewish converts, shows how fully the Old Testament prophecy was accomplished that Christ should be born, not at Nazareth but at Bethlehem, and especially that Isaiah's prophecy, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD with us, was fulfilled in the birth of Jesus Christ. Luke, who is termed by Paul "the beloved physician," gives the fullest account of the Nativity. His writings are characterised by minuteness of detail and historical accuracy. Recent investigations have shown that, even in regard to matters about which he was long thought to have been mistaken, Luke's statements are strictly correct.

The story of the miraculous conception would not, without the strongest corroborative evidence, have commended itself to a man of his acumen and his calling. A physician by profession, the companion of Apostles, and possessing singular penetration and sagacity, he tells us that he had received the facts he narrates from eye witnesses and competent authorities. For information as to the events connected with the birth of her Son, Luke would naturally have recourse to Mary. There is evidence in his Gospel that he had intimate knowledge of her private thoughts and actions.

In the **Life of Christ**, we find the specialties of the narrative evidence of a woman's diction. Be this as it may, the minuteness of detail, the message of the angel Gabriel, the preservation of the sacred songs, and of the thoughts and words of the Virgin, justify the belief that Luke received his information from herself. When we find him assuring his friend Theophilus that he himself had perfect understanding of all things from the very first, the inference is natural that his information was obtained from the most trustworthy sources. There is no reason to doubt that Mary was associated with the Apostles of her Son, and had opportunities of imparting information regarding Him which no other could supply. Luke's account corresponds with that of John, to whose care Jesus from the Cross committed His mother, and who from that time "took her unto his own home."

It does not necessarily follow, even if the information was supplied by Mary that it is therefore to be accepted as true. Human witnesses are not infallible or invariably honest, and it is conceivable that Mary may have been a dreamer or a deceiver. This article of the Creed, contradicting as it does the ordinary course of nature, stands in need of more than a historic statement. Jesus admitted that if His claims had been supported by no other evidence than His own word, the Jews would have had excuse for hesitating to accept Him. "If," said He, "I bear witness of myself, my witness is not true," and therefore He appealed to the testimony borne to His Messiahship by His Father, by John the Baptist, by His miracles, and by His life.

All the evidence by which the Divine nature and mission of Jesus were accredited goes to support the account of His super natural birth. That Jesus was born of Mary is a plain historic truth to which all must accord belief. "Yes," said Renan, who did not regard Christ as the Son of God, "this story of Jesus is no fable, but a true history Christ really lived." The miraculous birth was a fulfilment of prophecy. When the angel told Mary that the child to be born of her would be the Son of God, he cited Isaiah's prophecy for the confirmation of her faith, and indeed the same truth had been foreshadowed when the promise was given to Eve that her seed should bruise the head of the serpent.

The first Adam had no human father. He was the Son of God. It was therefore fitting that the second Adam should resemble the first in this respect, being in a sense infinitely higher than our first father the Son of God, His only Son. It was fitting too that He who was to assume the nature, not of any branch of the human family

but of universal man, should be conceived by the Holy Ghost. Other faiths than Christianity are limited in their adaptation to races.

All faiths but Christianity are narrowed down by the nationalities of their founders or adherents. It is otherwise with the religion of Jesus of Nazareth. He came from God with a mission and a message for the world. In comparison with the severe requirements of the law and the grievous exactions of religions devised by men, His "yoke is easy and His burden is light." With Him there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." With Him there are no distinctions of sect, or country, or caste. "In every nation he that feareth God and worketh righteousness is accepted with him."

In being born, Jesus assumed the nature of humanity, and, in so doing, more than restored to man the likeness to God which our first parents lost, for themselves and their descendants, through the Fall. He thereby made it possible for God to dwell with man, and for man to rise into communion with God. Sin had effaced the Divine image, and no other than the Son of God could give back to men the power to reflect in their own lives the character of God. His possession of the human nature gives us confidence in approaching Him, by assuring us of His brotherhood and sympathy; while His possession of the Divine nature assures us that He can make His brotherhood and sympathy effectual.

(Part 7 continues in the next newsletter)



(This is a 16-part series submitted by Rev. Vaka Ngaro, former Principal of the Takamoa Theological College, Rarotonga, Cook Islands. The full document containing all 16 parts can be emailed to whoever wants a copy; email the editor of this newsletter on cicgcs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently in Rarotonga).



50th Anniversary of
the Pacific
Conference of
Churches, Samoa,
August 2011



*Photos by Dr. Potoi, member on the
PCC Executive Council, 2007-13*

PART 6

The Writings of an Ethnologist

Manako Maata : TA TATOU PEU MAORI E TE AKONO'ANGA MAORI

Akatomoanga

E patī'anga na te Toi Korero o te Akonoanga CICC - Nga Mataio - i tetai tatara'anga manako no runga i te tuatua Papa'a, e culture. Te patī mai nei kia pau atu i teia au ui'anga e rima.

1. Aite'anga o te tuatua culture
2. Eaa i tauī ei ta tatou peu Maori
3. Tei'ea tikai te peu Maori ta tatou ka mou - to nanai, to teia ra, to apopo ?
4. Eaa tatou ka taporoporo ei, i ta tatou au peu Maori. Eaa te ka tupu me kare e utuutu ia
5. E ngai aina to te peu Maori i teia ra, i teia tuatau o te Information Technology, e te tuatau reo Papa'a o teia uki tamariki

1. Eaa te aite'anga o te tuatua culture?

Na te Varani teia tuatua i 'anga, mei roto i te apii **Science e te biology**. Anau teia tuatua mei roto i te anga'anga akatupu iroiro bacteria ki roto i te are - laboratory, takake mei te tupu natura. Tena te akara'anga manea mei roto i te akatupu poe parau o teia ra. Te patia ia nei te koriro ki tetai apinga ei ravenga takake mei te tupu'anga natura o te poe. I teia ra, kua riro teia tuatua ei kōkou no te peu e te akano'o'anga Maori. Akauta teia ki runga i to tatou reo, kakau, kai, akamori, akono'anga iki tao'onga, peu o te ara tiroa, ara tipoto, are-vananga e te vai atura. Akauta katoa ki runga i te uki e tona tuatau.

2. Tei'ea tikai te peu Maori ka aru - to nanai, to teia ra, to apopo?

I teia ra, te mou nei tatou i te atua okotai o te Ngati Isaraela ei atua no tatou. E tupu'anga manuiro to teia atua, no akau roa mai. I teia ra, kua toke enua teia evangeria. Kua āriki ia e to tatou au pa metua, pera tatou o teia tuatau e teia uki katoa. Kua evangeria Maori na tatou, ei peu akono'anga Maori na tatou, ei tama'ūa na tatou. Te reo nei tatou i tetai au kupu Maori i teia ra, tei anau mei akau roa. Kua kakau ia ra ki te kakau Maori.

Please ra. Popongi manea ra. Ka kite ra. Kua tauī te tau. Kua tuke e kua ka'iro mei te mataiti 1813 mai. Te vai nei ra te tumu o te reo Maori. Te vai katoa nei te kao ou o te peu ou e te rau mae o te peu. Aere kapiti nei raua. Te anau nei te reo ou. Kua tuke tetai au ta'e'e, e te tata, pera te akatangi. Kua tuke te reo Puka Tapu e te reo Maori o teia ra. Kua tuke te uki e tana peu, pera tana akono'anga Maori. Kua akaruke ia tuatua. Kua mono ki te kupu ou. E uki e tana peu Maori. E tuatau e tana akono'anga Maori. Tauī te tuatau. Tauī katoa te peu e te akono'anga tangata – uatu ko'ai te iti tangata. Ka mate te peu mate. Ka ora rai te peu ora e te akono'anga ora – taau e taku i iki ei kaveinga no tatou i teia ra.

3. Eaa te peu Maori o Nanai?

Nanai mai ki ea ? Akamutu mai tona kena kīea ? Manganui te peu Maori o nanai. Manganui katoa tetai au tuatua ou o nanai mei roto mai i te reo Ereni, reo Paniora, reo Ratini, reo, Ebera, reo Peritane, reo Tahiti e te vai atura. No roto i te reo Ereni te tuatua **lehova**, i te reo Arama te tuatua **maseli**, te reo Paniora te tuatua **toro** o te toa puakatoro, tei akaipo ia ki te puaka Maori ei anau mai i te tuatua - **puakatoro**. No roto i te aue a te puakanio ta Araura ingoa – **umeme'e**, i te tarai o te **ra'o** – **puakanio** ta tatou tuatua no teia mānga. No roto i te aue a teia manu ta Rarotonga ingoa no te **mamoe**. No roto i te oro a teia manu e te pueu o te one te tuatua **oroenua**. No roto i te **topi, ripene, e te teata** - te anau'anga o te tuatua topi teata (DVD) e te topi imene (CD). No roto i te reo Papa'a **hymn** te anau'anga o te tuatua imene. No roto i te reo Ratini te tuatua **numero** ; i te reo Papa'a e te reo Paniora te tuatua **matamatika** no te mathematics ; i te tuatua Papa'a o te **talent** no te **tareni**.

Manganui tetai au tuatua ou tei kore te ui tupuna i akarongo ana. Ka pera katoa tatou. Kare te mata o te ui tupuna i kite ana i teia au mea ou tei akaānau reo ou mai. Kare tetai pae ia ratou i kite ana i te tereti, oroenua, pere, motoka, kompiuta, e te toroka. Kare i kite ana i te imere, te skaip, pairere, rangorangi (internet), avata teata, tivi, topi teata, (DVD) topi imene (CD). Kua kakara teia au reo **manuiri** i teia ra. Kua **toke enua** no teia uki ei tatara ia ratou, ei apai anga'anga katoa na ratou. Kare nga uki i aite. Kare te au tuatau i aite. Kare te mataiti i aite. Kare te mārama i aite. Kare te tarai enua i aite.

Tuke te peru mānga o te enua Makatea, ki te peru mānga o te enua one tea, ki te peru mānga o te enua vari e te one enua. Tapoki a Rarotonga i tana pa'i taro ki te kikau poritini, Vaere i tana ki te vai DDT e te parakōti. Te 'orā ia nei teia uki tupaupau tuatau, ki te maki oviri. Kua akaāra ia te **imene tuki** ki roto i te are pure i teia ra. Kua kiriti mai i tona tuatua mei roto i te Puka Tapu. Kua akaruke i tona au tuatua mua mei roto i te are korero. Kua maranga te reo Papa'a ki roto i te au ngutuare i te au metua, pera te tamariki. Te vai nei tona kakara. Te ora nei i roto i to tatou au va'a.

Mou ana tatou i te moni peso a te basileia Chile i te 1860s ki te 1880s. Moni pitopito na te ngai tui-kakau a Willie Watson i te 1960s. I patia to'ora ana tatou i te 1860s ki te 1880s i Rarotonga nei. Tera te reo imene ei akairo ;

*Naai te pāni auā'i ?
Na Tatane tei reira
Naai te pani auā'i ?
Na Tatane tei reira*

*Ei nia te marama e
Turama i te po
E te ao
Aue, aue oi e
Aue oi taua e mama.*

Kua ngaro nga vaka patia to'ora e te au kautira, te tu oe e te au ta'unga patia. Kua ngaro to ratou au pe'e akamaroiro i te aite'anga mei te pe'e taemoemo vaka o Takitumu tei ka'iro Maori Papa'a tona akatangi.

*Noai te pai tere?
No Tangi ...'ia
And ... and... behind you
Big aruru – Boom*

Akatu ana i te au are kako, no te kai tanu - 'ara, meika e te anani. I teia ra, kua ruru'ia teia au are kako (cargo/utanga) ki raro. Kua akatu ana i te Kia Orana Factory no te 'ua rakau mei te 'ara painapa a Mangaia, meika a Araura e te anani. Kua ruru'ia ki raro.

*Vare ua, vare ua
Te Kuki Airani
E tangata kai moni
A Koni e.*

I te 1990s, kua akaāra a Papa Tom Davis i te teretere vaka moana tei moe ana no tetai 300 tuma mata'iti. Kua ora akaou mai te kupu Maori no te kautira, tuoe, ama, katea e te aonga vaka. Kua tu akaou mai te au ta'unga e ta ratou anga'anga - akara etu, akara matangi, ravakai, akaruru kautira e te vai atura. Ririnui te turanga o te vaka purua i roto i te taemoemo vaka o te America's Cup i teia marama ake nei. Kua viviki te tere o te vaka purua o teia ra, tei akaipo ia mai mei runga i te vaka purua o te ui tupuna i te apinga ou a te Papa'a. Kia ngakau parau tatou i teia kite Maori o te ui tupuna tei takina ia tona kakara e te Papa'a ki te ngateitei ou.

Ka'iro te peu taito ki te peu ou - to nanai, to tera atu ra, e to teia ra. Akaipo te peu ora ki te peu ora. Takoto te peu moe, ki te moe'anga roa. Mei te ūnga e āmi i tona ānga, no te ānga ou, mei tei reira katoa tatou. Kiriti i te peu puapinga kore e te akono'anga taukore. Aao i te peu kakara e te puapinga ei akamou i to tatou kakara. Karanga ei te pe'e a Papa'aroa '... Noku rai toku purotu roa, no roto i te papa roa o te Atua.

4. Eaa i tauī ei te peu Maori?

Pau'anga – no te inangaro. Ka tauī te peu i te au ati'anga katoa. Ka mate katoa te peu. Aere kapiti teia nga mea. Te iti tangata tauī kore i tana peu e tana akono'anga, e iti tangata mate ia. Te iti tangata e akatuke i tana peu, e tana akono'anga, e iti tangata ora ia. Eaa te peu Maori i tauī ei ? Tauī te tangata – mei te pepe vavare ki tona tu tamariki, ki tona tu taurekareka, ki tona pakari'anga, e ru'au uatu. Tauī katoa te peu mei tona ou'anga ki tona takoto'anga.

Anau te uki tangata. Mate te uki tangata. Anau te peu. Mate katoa te peu. Mono te tangata i te tangata, na roto i te anaunau upoko tamariki. Mono te peu i tona tu, na roto i te anaunau peu ou. Aere kapiti teia nga mea – tangata e te peu. Eaa te ui tupuna i tauī ei i to ratou au tini atua ki te atua okotai o te Ngati Isaraela koia a lehova? Eaa i tutungi ei i to ratou tini atua kitea ia mei roto i te rakau, uru manu, toka e te ivi manu, ki te atua kitea kore'ia e te mata tangata?

Te mea nui, kua kite ratou i te ririnui o teia atua ou i te au pakau ou i oronga ia ki roto i te rima o tona iti tangata. Akarongo to ratou taringa e te umeremere i te aenga peapa i te tuatua anga ki te au Orometua. E kua kite ratou i te mana o te tata ki runga i te potonga rakau e te mārama o te evangeria i te tata e te tata'anga i runga i te tapa rakau e te puka tapu. Umeremere e kua inangaro kia aite ratou mei teia au Orometua nei te tu. Akaruke atura i to ratou au atua mu'u matangi, e kua mou mai i te atua ou. Kaore atu te manea i to ratou akanamunamu'anga kia tauī atua ou, kia rauka mai te pakau ou, ririnui ou no to ratou kopu tangata.

I no'o taitaiā e te tumatetenga ana te ui tupuna ki roto i te ora'anga orure'au e te tamaki. I mou a Tinomana Enuarurutini i te evangeria no te mea, kua roa a ia ki roto i te ora'anga tamaki. Tei roto a Enuarurutini i tona pa i runga ia Maungaroa. I teia ra, kua tae mai te akono'anga Bahai. Kua akaipo to tatou iti tangata ki roto i teia akono'anga, pera te akono'anga Hindu, Muslim, Buddhist, e te vai atura. Kua akaipo ta tatou anau ki roto i nga evangeria tukeke o teia nei ao. Kua akamori atua takake mei te atua evangeria o te keresitiano. Eaa ratou i pera ei ? Eaa tatou keresitiano i tauī kore ei?

5. Eaa te ka taporoporo i te peu Maori? Eaa te ka tupa me kare e utuutu ia te peu Maori?

Ei akarongo anga'anga tikai to tatou. No reira ka akatangi i toou reo enua, e toou reo tumu Maori. Ka reo katoa i te reo a ta'au are utaro, are mokopuna, kia kore ratou e ngere i te kakara o te reo enua mei roto i to tatou va'a e te reo Papa'a mei roto i to ratou va'a Maori. Kai i ta tatou korero ei mama'anga na tatou ki te uki tupaupau tuatau. Apii ia ratou i ta'au peu e te akono'anga ma te irinaki katoa e, kare pouroa ta'au au peu e te akono'anga e tau ki to ratou inangaro e to ratou tuatau. 'Turituri tamariki, oire ora'. Me muteki tatou, muteki katoa te peu Maori.

Akapueu te atua i te Ngati Ebera kia noo manui ki tera enua e tera enua. Kare tona reo i tuatua iana e te nui'anga tangata no tetai 2,000 mata'iti. I te mataiti 1948, kua aka'oki mai te Atua i to ratou basileia, Isaraela. Kua oki mai te Ngati Ebera mei te au tara o teia nei ao. I teia ra kua akaketaketa i to ratou basileia e ta ratou peu, ta ratou akono'anga e to ratou reo. Kua ngaro ana no tetai 2,000 mataiti mei te taringa nui o te matakeinanga. I teia ati'anga nei, kua akarongo ia e kua tuatua ia e te iti tangata katoatoa. Uatu kare ta tatou au tamariki e ariu mai, meia tatou katoa i ariu ke ana ki to tatou au metua, kia akamaroiroi rai tatou i te tiaki i te peu Maori. Kia turituri tatou i te peu enua, kia akarongo ia mai. Kia kai-mama ia. Ka mou i taau peu enua. Kia pukuru ketaketa o vaevae.

6. Turanga aina to te peu Maori i teia tuatau o te Kompiuta?

Ae, tona tuatau tikai teia. E turanga ketaketa tona i teia tuatau. Na teia kompiuta i apai i toou reo e taau akatangi'anga ki nga pore o teia nei ao. Kare teia tu i nanai. Te riro nei te imere ei apai i te tata'anga Maori e te akatangi Maori ki teia nei ao. Te riro nei te skaip ei tokere i toou reo e te akaāri i toou tutu mata ki ta'au anau i akau roa. Kua riro katoa te iPad ei opu i toou reo e toou tutu mata ki teia nei ao. Kaore atu te manea. Mari ake teia kompiuta i rauka ei ia maua ko te Toi Korero Nui o te CICC i te kai korero. Mari ake te tokere – reo skaip i araāra ei au ki taku nga tamariki i akau roa. Eaa ia pakau. Kua rongo ia toku reo e tona akatangi. Mari ake te kompiuta ei apaipai i te peu Maori ki nga motu o teia nei ao. Kua kitea ia tatou i teia nei. Kua akarongo ia ki runga i te rangorangi (internet) e te kompiuta. Eaa ia pakau. Kua nanave teia korero.

Theme: CHANGING COOK ISLANDS MAORI CULTURE

Introduction

This essay is written in response to a request from the General Secretary of the Cook Islands Christian Church – Mr Nga Mataio. He asked the following five questions which has become the basis for my response.

1. What does the word culture mean?
2. Why has our Maori culture changed?
3. Which should be the real Maori culture that we ought to embrace – yesterday's culture, today's culture or tomorrows?
4. Why should we conserve our Maori culture. What will happen to our culture if we don't conserve it?
5. Is there a place for Maori culture today in this age of Information Technology, and English speaking young Cook Islanders of today?

1. What does the word culture mean?

The word culture is originally a French word used in science and biology to grow or culture organisms away from their natural environments like in the laboratory for example. This is similar to the way we culture our black pearls in Manihiki. Later, the word culture was used in the social sciences to refer to people's ways of life. It is a word now used to cover traditions that differ in time and to the generations practising them.

2. Why has our Maori culture changed?

Our Maori culture has changed, because it is a living thing. It has changed to simply stay ahead of itself or face the reality of becoming an artefact and a very dead one. A culture that does not change dies. Well, we are still alive, and we recognise that some of the things we used to do are no longer done by today's generation. Some of the words are now old fashioned and have been replaced by words that suit the new tools and ideas of today. Some new words, with new spellings and sounds have become popular Maori substitutes. We use them because they are appropriate and carry our messages clearly to others. We change to stay alive, to stay relevant and unique as a Maori culture.

We recognise the many changes in our lives, and some of us are alarmed at the speed and strength of these changes. We recognise that more and more of our tamariki on Rarotonga whether from Rarotonga or the outer islands are not speaking Maori that often or at all. They have like us changed their mother tongue to English in their homes. Ironically, the structure they use in spoken English is still very Maori. The sounds they make are certainly English sounds but the grammatical basis is still founded on a very strong and Maori grammatical structure. They are therefore retaining our Maori language structure and keeping it alive unknowingly in their English. Training them to speak Maori again using Maori sounds will not be an issue for them.

Our Maori culture like all cultures of the world, die in irrelevant parts and stays alive in relevant parts where they are used more often by people who change and adapt. Our language is very much alive today as more people are speaking our reo fluently and correctly because of the influence of other languages like English and soon - Mandarin. We recognise that Maori has become more pidginised today than ever before. The good news is that we are not the only ones. All languages big or small are mixed and pidgin – English included. We speak maroro Maori, mixing Maori and English words in a full sentence. Our adults don't wear tapa anymore because we don't make it anymore and no one wants to wear it anyway except on special occasions.

We are such a small culture, that we notice the speed and strength of the changes creating a snowball effect to other areas of our Maori culture. We panic and think we are being submerged in foreign culture. This is partly true for we have borrowed extensively like all other cultures of the world. But at the same time we are also holding our own in Maorifying all foreign concepts. We eat some basic Maori food like taro, kumara, rukau with pork or chicken cooked in some foreign imported oil and stove. We have changed our cooking habits and our diet. We have adapted to the times as would our ancestors had they the chance. Despite all these changes, we are still basically Maori to the core.

3. Which aspects of the Maori culture should we conserve?

Should we go back to the original many gods of our Maori ancestors before 1821, or do we retain the **introduced manuiri** foreign religion of Christianity. Should we embrace another religion altogether in the near future? Most of our Maori culture of today is mixed with foreign **manuiri** ideas and tools borrowed and introduced from overseas by others and by ourselves. Those foreign ideas have been accepted and Maorified by our people. They are now Maori ideas. Since 1821, we embraced the foreign and introduced religion of the Jewish people as Christians. Religion is a tool – one of many that we use to express ourselves today. Culture is a tool and its usefulness and relevance, depends on the ways we use them. No one in their right mind would jettison Christianity unless of course they have married into other world religions like Islam, Hindhu, Buddha and others.

Today, we speak a Maori language that is totally different in some words, some sounds and some alphabetical letters that do not appear in our so called traditional Maori or Pukapuka alphabets. Today we have adopted and Maorified many foreign words that we consider traditional Maori words. **Please ra, okay ra, popongi manea, palusami, bele, kare-chicken**. These are common Maori words on Rarotonga today. I never heard them some 40 plus years ago. We should not stop using them simply because they are foreign copies. Look at the word kare – chicken. The word **kare** has now picked up a new meaning from Maori no, or sea foam, to curry.

We never had a word for good morning apart from kia orana and its many other formal informal meanings. But we did use the words 'good morning'. That greeting lasted because it was useful and fun to use and you get to repeat the words as many times as you want. Morning! Morning! Morning! Today we have Maori words to replace the so called 'good morning' address. It is short and descriptive and is paying huge dividends for the Maori language. Yet 40 odd years ago, some people who used **popongi manea** were frowned upon and the word never took off. Today the greeting is a standard and official greeting recognised as truly indigenous and Maori. It is another alternative. Soon we will probably have **ai ai manea** for the evening greeting. Despite these changes to our language, the basic Maori sounds and words have remained the same and will continue to do so until some words and sounds lose their usefulness and value, and get replaced with new robust sounds, and spelling.

4. What was the Maori culture of yesterday?

We have defined culture, but we haven't defined yesterday and what it means in the Maori language. Yesterday in English refers to the day before today. But in Maori, the word **nanai** does not stop with the sun setting in the evening the day before today, but goes as far back as you can take it to a hundred or even a thousand years. Culture is something like that. It is a living and robust thing that stays alive with its users – the people. It includes our actions and words, as we adapt and adopt new interesting sounds, new innovative ideas and new pioneering tools to achieve the basic needs of food, shelter, space and procreation.

We can go back to 200 years ago in 1813 and trace what happened then and now as a guide to the changes our culture has undergone. We can look at some of the words we no longer use today or words that were borrowed from other languages since and coined in Maori or adapted and combined with Maori words. We have certainly borrowed foreign words, sounds and concepts from Hebrew, Aramaic, Greek, Latin, English, Tahitian, New Zealand Maori and Spanish since 1813. We have also Maorified such borrowings to make them convenient and relevant for us. Different landscapes effect different cultural practices. We have taro patches on the high islands of Rarotonga, Aitutaki, Mauke and Atiu. The Makatea and coral islands of Mitiaro and Manihiki do not have this system of agriculture. Rarotonga covers their taro patches with polythene and sprays their gardens with DDT and paraquat that poison the future generations.

We revived the imene tuki in church and used biblical words mixed with some Maori, English and Fijian words too. We speak the Papa'a language as do our children. Both complement each other – Maori for ceremonial and emotional emphasis and English for international dialogue and business. We once used the British currency of pounds, shillings and pennies until the 1960s. We also used Chilean peso in the 1860s and at one time before 1970, used only the New Zealand currency. Today we have the additional Cook Islands currency. We built sheds around the island to clear our bananas, oranges and pineapples. Today those buildings have all been pulled down.

In the 1990s the late Sir Tom Davis KBE revived the art of the Polynesian voyaging vessels. With its birth came the revival of old words for parts of the vaka, crew members, priests of the wind, stars, sea tides etc. The Americas Cup showed how far that original concept and design has been improved by the New Zealand and American teams. We should be proud of a Maori idea that has been adopted, adapted and fine tuned by two foreign countries, one of which is a former colonial country to us and another, a super military and economic power. We have come through so many advances and changes in the last 200 years and have survived as a Maori culture. We have borrowed a new religion, new livelihood models, and a new political model. Still we have remained Maori. Like the crabs that change their shell, so have we changed over the 200 years - to stay ahead. As the ki'anga proverb of Papa'aroa College states, '... my culture is forever changing for it is a living gift from the Lord Himself...'

5. Which aspects of the Maori culture should we perpetuate?

No culture or people carry on using something that has no value and importance to them. People perpetuate something that always has positive values and importance. The old gods are no longer useful, while the current Christian god is still useful and meaningful to many of our people.

We have two precontact Maori alphabets – Maori and Pukapuka - and one post contact Papa'a alphabet that we use and consider as ours also. Many Rarotongans use the excavators to turn their taro patches because they are faster and more convenient. Many use the iron pao or digging stick instead of their wooden pao because they last longer.

Many cook on gas and electric stoves because they are convenient. Many fishermen have powerful modern and foreign machines that propel their boats. A few still use the old paddles with their **paiere** canoes. All of us wear western costumes on a daily basis. No one wears tapa clothing except at ceremonies where its value and use is more appreciated. We all allowed ourselves to be brainwashed to a western education system internally and overseas. We perpetuate, maintain and replace negative aspects of our culture with relevant, practical and invaluable aspects that are convenient and easy to use.

6. Does the Maori culture have a future in this world of Information Technology?

You bet it has, because the Information Technology is part of the Maori culture today and belongs to that Maori culture. It is not something alien. It was a tool originally devised by the American military for military purposes. Today it is a tool used by almost everyone in the world for commercial, religious and other public or private reasons. The computer transports our Maori writing and sounds instantly and simultaneously within the country and to other parts of the world. It carries our Maori sounds, words, and music around the world. It allows us to communicate with other Maori citizens around the island and country and even around the world.

This tool allowed the General Secretary to communicate with me from his office without him leaving his office. It also allowed me to email and skype my daughters and son overseas. It has allowed me to send them email letters that normally and traditionally would have taken weeks to receive by air or surface mail. This new tool is a blessing for our culture to be heard and read nationally and overseas via skype, emails, videos and musical CDs. Our language and her sounds and spelling are read widely today by Cook Islanders everywhere in the world. This tool is keeping our peu and akono'anga healthy and alive.

Tataia e Makiuti (Mak) Tongia.

Maki'uti is the 9th child of the late Tongia Unuia Tuiau and Tuta'unga Rose Paeara Oia'ua of Ruatonga. He has genealogical roots via his parents to all islands in the southern group. A former Fulbright and Rhodes scholar and lecturer at Victoria University of Wellington in Cook Islands History and Reo Maori, he has worked in many senior positions in government and the private sector. He is Director of his own Research and Development company and has published widely on Maoriology of the Cook Islands in both Maori and English. He holds a bachelor's degree in sociology and pacific studies and a master's degree in ethnology. Comments can be forwarded to him directly on makiutitongia@hotmail.com

PART 7

Food for Thought

Billionaires determined to cheat death

In a quest to live infinitely, five financiers are heavily funding longevity research.

When you're worth billions, you can buy your way out of just about anything. Well, except for death of course. Or maybe not. In a quest to live infinitely, five financiers are heavily funding longevity research, a venture that has become more legitimate in the last 10 years despite the fact that the obsession with immortality is no fresh concept. Adam Leith Gollner has just written *The Book of Immortality: The Science, Belief and Magic Behind Living Forever* and yesterday, he wrote a piece for [BookBeast](#) detailing his findings on the big shots who are determined to stretch their fame and live forever.

Larry Ellison

Photo: AP



The CEO of Oracle, who is the fifth-richest person in the world with a net worth of \$48 billion (US\$43 billion), hates death. The idea, he says in the book, that someone can “be there and just vanish, just not be there” doesn’t resonate with him. So instead, he created The Ellison Foundation, dedicated to ending mortality, which gives out more than \$40 million a year to fund research. Gollner notes that Ellison’s biographer Mark Wilson believes Ellison sees death as “just another kind of corporate opponent he can outfox.”

Dmitry Itskov

Photo: AP



Russian multimillionaire Dmitry Itskov [founded the 2045 Initiative](#) with the goal of helping humans achieve physical immortality within the next three decades. According to Itskov, all we have to do is make the simple swap between our biological bodies and machine bodies as soon as possible. Our brains will be backed up in cyberspace and we’ll just download ourselves into bionic avatars whenever the mood strikes. Itskov believes we’ll be “100% immortal” by 2045, but he doesn’t suggest the idea that anyone would want to opt-out of becoming the equivalent of an iOS app.

Sergey Brin

Photo: AAP



The Google co-founder has frequently made headlines for futuristic initiatives such as the world's first synthetic burger and Google glass. Under his auspices, Google has donated hundreds of thousands of dollars to the Singularity University, which aims to use technology to address “humanity’s hardest problems”. Singularity co-founder Raymond Kurzweil, who has recently been named Google’s director of engineering, told the New York Times that humans “will transcend all the limitations of our biology.”

Peter Thiel

Photo: Getty



"Probably the most extreme form of inequality is between people who are alive and people who are dead," the PayPal co-founder told *The New Yorker*. In 2006, he contributed \$3.9 million (US\$3.5 million) to the Methuselah Foundation. The non-profit was co-founded by Cambridge anti-ageing researcher Aubrey de Grey, who claims that "the first person to live to be 1,000 years old is certainly alive today".

Paul F. Glenn

Photo: Glenn Foundation for Medical Research



The venture capitalist and investor's Glenn Foundation for Medical research gave \$3.3 million (US\$3 million) to establish a centre for anti-ageing research at Yeshiva University, one in a consortium of labs that includes Stanford and MIT. Apart from the five-year, US\$5 million grants, the foundation also awards prizes to individual scientists. Like Thiel, Glenn has also contributed to the Methuselah Foundation.

Acknowledgement is hereby registered for the reproduction of this article which appeared on Google on August 23, 2013, 12:10 pm Yahoo!7. The reader should feel free to draw his own conclusion on the subject matter from whichever perspective he wishes to take. Editor

Heavy-hearted Observer

Yesterday was an old man's birthday. He was 91. He awakened earlier than usual, bathed, shaved and put on his best clothes. Surely they would come today, he thought.

He didn't take his daily walk to the gas station to visit with the old-timers of the community, because he wanted to be right there when they came.

He sat on the front porch with a clear view of the road so he could see them coming. Surely they would come today. He decided to skip his noon nap because he wanted to be up when they came.



Google images

He has six children. Two of his daughters and their married children live within four miles. They hadn't been to see him for such a long time. But today was his birthday. Surely they would come today.

At suppertime he refused to cut the cake and asked that the ice cream be left in the freezer. He wanted to wait and have dessert with *them* when they came. About nine o'clock he went to his room and got ready for bed. His last words before turning out the lights were, "Promise to wake me up when they come." It was his birthday, and he was 91.

Author unknown

Children Learn What They Live

If a child lives with criticism, he learns to condemn.
 If a child lives with hostility, he learns to fight.
 If a child lives with fear, he learns to be apprehensive.
 If a child lives with pity, he learns to feel sorry for himself.
 If a child lives with jealousy, he learns to hate.
 If a child lives with encouragement, he learns to be confident.
 If a child lives with tolerance, he learns to be patient.
 If a child lives with praise, he learns to be appreciative.
 If a child lives with acceptance, he learns to love.
 If a child lives with approval, he learns to like himself.
 If a child lives with recognition, he learns to have a goal.
 If a child lives with fairness, he learns justice.
 If a child lives with security, he learns to have faith in himself and in those about him.
 If a child lives with honesty, he learns what truth is.
 And if a child lives with friendliness, he learns that the world is a nice place in which to live.

By Dorothy L. Nolte



Google images

PART 8

CONFIRMED PARTICIPANTS TO THE 30th GENERAL ASSEMBLY OF THE COOK ISLANDS CHRISTIAN CHURCH

(as of Saturday 5 October 2013)

13-20 October 2013, Melbourne, Australia

Cook Islands

Location	Minister	Delegate
RAROTONGA		
Avarua	Rev. Ngatokorua Patia	Makirere Poila, Tereapii Charlie, Tangi Tereapii
Matavera	Rev. Oirua Rasmussen	lotia Atera
Ngatangia	Rev. Tereora Tereora	Ioteva Kirikava, Mauri Toa
Titikaveka	Rev. Joe Atirai	Moe Tutira
Arorangi	Rev. Tinirau Soatini (new minister for Arorangi)	Iro Rangi, William Pera, Teariki Purua
Nikao	Rev. Papa Aratangi	Charlie Tamangaro
AITUTAKI		
Arutanga	Rev. Pumati Pumati	Tei Lockington
Tautu	Rev. Charlie Okotai	Victor Ioane
Vaipae	Rev. Anesi Tom	Nora Martha Kitai
MANGAIA		
Oneroa	Rev. Toko Ongoua	Teuanuku Koroa
Ivirua	Rev. Peri Daniel	Vaike Ongoua
Tamarua	Rev. Yakilia Vailoa	Tearapiri Teaurima
MAUKE		
Kimiangatau	Rev. Panu Rouru	Tungane Williams
Oiretumu	Rev. Harry Rongo	Mapu Taia
ATIU	Rev. Frank Williams	Tangata Vainepoto
MITIARO	T/O Matatunoa Raeputa	Tokai Ngaioarae
PEHNRYN		
Omoka	Rev. Bosini Williams	Tini Ford
Tetautua	Rev. Tapaitau S.J. Marsters	Rio Teika
MANIHIKI		
Tukao	Rev. Arerau Maa	No delegate
Tauhunu	Rev. Ngarangi Tuakana	Toka Toka
RAKAHANGA	Rev. Tereapii Matakere	Taunga Tuteru
PUKAPUKA	Rev. Maitua Atirai	Levi Walewaoa
PALMERSTON	Rev. Ina Moetaua	Tere Marsters

New Zealand

Otara	Rev. Temere Poaru	Nitiro Tearetoa
Otara Central	Rev. Haua Manuela	Baniani Eiao
North Shore	Rev. Ngatupuna Nioputa	Ngatokorua Ramea
Maungarei	Rev. Teao Teao	Metuakore Pareiti
Mangere	Rev. Tekotia Joe Tangi	Teariki Maurangi

Motutapu	Rev. Tutu Williams	Varetau Peau
Otahuhu	Rev. Jubilee Turama	Tekaukau Tapaitau
Auckland City	Rev. Rahai Nanua	Natearoa Vaipaata
East Tamaki	Rev. Joel Taime	Tau Ngaau
Hastings	Rev. Abela Williams	Ngametua Tere
Hutt Valley Central	No confirmation received	
Hamilton	Rev. Maara Tairea	Tau Tau
Palmerston North	Rev. Kamire Meti	Tangi Tetera
Porirua CICC	Wireless Kapi	Makatea Tairea
Porirua-EKKA	Rev. Teina Tepania	Huta Robati
Rotorua	Rev. Nio Mare	Tupu Tanga
Christchurch	Rev. Rohi Tinirau	Teariki Tangiiti
Invercargill	Rev. Terepai Kouvarevai	Terangi Teariki
Mid Canterbury	Rev. Ranginui Vini	Keni Tungata Tiriamate
Manurewa South Mall	Rev. Ngatokorua Pepe	Taukea Koiatu

Australia

Clayton	Rev. Mata Makara	John Ngapare
Hampton Park	Rev. Tuakeu Daniel	Pauline Merida Vise
Reservoir	Rev. T. Tangatatutai	Clark Tupou
Dandenong	Rev. Charles Pange	Aravei Ruarangi
Noble Park	Rev. Akatika Nanua	Tehura Marsh
Frankston	Rev. Eddie Dean	Junior Dean
Mulgrave	Rev. Mokoha Kora	Hamare Mokoha
Brisbane	Rev. Lelei Patia	Toka Tuteru
CICC Logan	Rev. Ta William	Tanire Pokipoki
Sydney	Rev. Uru Tairea	James Marsters
Liverpool	Rev. Mau Vaerua	Taura Piua
Mt. Sheridan	Rev. David Teaurere	Ruhau Isaia
Balaclava	Rev. Rakoroa Taia	Papehua Nanua
Townsville	Rev. Temaire Vaeau	Rangi John Tai
Campbelltown	T/O Makiiti Mangara	Mataurike Moeara
Dulwich Hill	Rev. Fakeau Joseph	Ina Taura
Regents Park	John Harry	
Mackay	No confirmation received	

Executive, Directors, Secretariat

Executive	
President	Rev. Tuaine Ngametua
General Secretary	Nga Mataio
General Treasurer	Oki Teokoitu
Rep/Overseas	Willie John
Rep/Southern Islands	Taivero Isamaela
Rep/Northern Islands	Rev. Tereora Tereora
Rep/Raro Council	Rev. Ngatokorua Patia
Rep/Ministers Committee	Rev. Joe Atirai
Principal	Rev. Iana Aitau
Legal Adviser	Iaveta Short
Directors	

Director/Publication	Tekura Potoru
Director/Social Welfare	Nga Teao
Director/Youth	Bob Williams
Director/Evangelism	Ken Ben
Co-ordinator/BCU	Tangata Vainerere
Admin support staff	
Admin Officer	Nga Mitiau-Manavaikai
Admin assistant	Tina Akama

Other Official CICC Participants

Ekalesia Mangere, Auckland	Rev. Tatahirangi Williams
Ekalesia Balaclava, Cairns	Rev. Sorimata Arama
Secretary, CICC Vainetini	Orometua Vaine Mamatira Patia
Ekalesia Townsville	Rev. Mauri Paulo
Ekalesia Sydney	Rev. Takaikura Marsters
	Rev. Vaka Ngaro
	Rev. Ta Tangiiti
	Rev. Puta Tinirau
Observers (Melbourne only)	
Clayton	Ngatokorua Dean, Mrs. Apii Aupuni
Hampton Park	Tepaeru John, John Uri
Reservoir	Ngatokorua Veiao, Tangimama Vakai
Dandenong	T/O Kaimaria Nikoro, Nikoro Nikoro, Mouauri Terepita
Noble Park	T/O Rima Meti, Hokirua Jubilee
Frankston	Taa Joseph, Kaurau Apolo
Mulgrave	Tuhe Ruapene Abela, Uruange Pupuke

Other Official Non-CICC Participants

Uniting Church of Australia	Bruce Mullan
Pacific Conference of Churches	Rev. Francois Pihaatae
PCNZ	Rev. William (Bill) Cuthers, accompanied by wife Mii
CUNZ	Rev. Panu Raea
EPM	Pastor Jean Teururai, Pastor lotua loane

Other Invited Observers

Cook Is Presbyterian Fellowship	Rev. Iotia Nooroa
BSSP	Rev. Robert Robati-Mani
	Tony Hakaoro

Apologies

Rev. Tereapii Teaurima	Ekalesia Porirua CICC
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PART 9

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. Seeing that this is a special assembly issue, the photos therefore relate to past CICC general assemblies. *Photos from the collection of Nga Mataio.*



Responsibilities for this newsletter / tei angaanga ki runga i teia nuti leta:

- ◆ Typing/layout/editing/emailing - Nga Mataio
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Comments on the format and presentation are most welcome; please send them to the Editor. The CICC Newsletter is published every 2 months. Free electronic copies can be emailed to whoever wishes to receive the publication. Alternatively, those already on the email distribution list who do not wish to continue receiving it, please inform the Editor.

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